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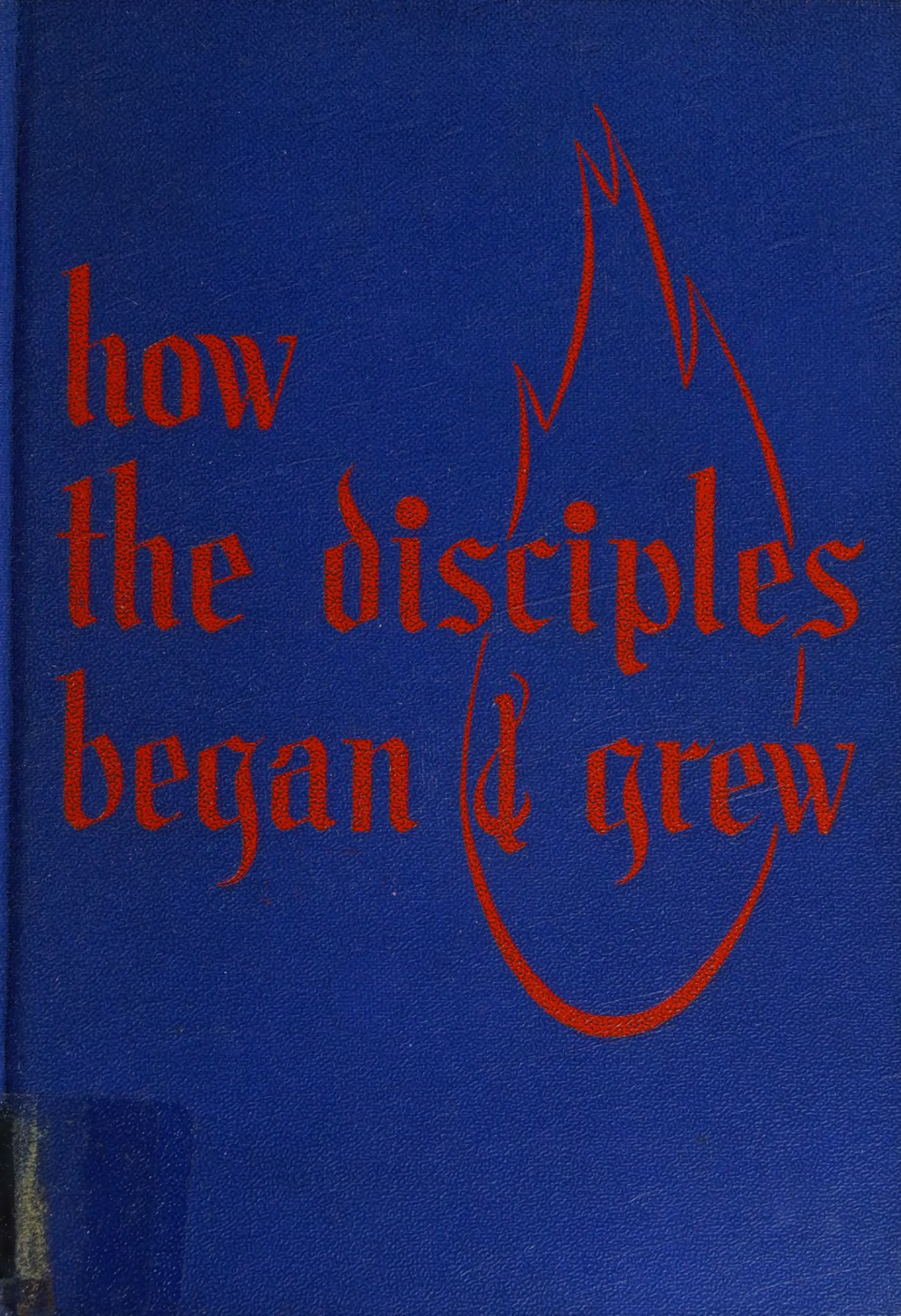

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How the Disciples Began and Grew

by M. M. DAVIS

with three concluding chapters

by W. R. WALKER

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To All Who Believe that the Church of the Apostolic Age Is the Model for the Church of All Succeeding Ages, and Are Laboring to That End, This Volume is Dedicated by the Author

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A FOREWORD

This volume is in the main a condensation of the author's larger work, "The Restoration Movement of the Nineteenth Century," and its aim is to meet the wants of that large class of readers in this busy age who have persuaded themselves that they have not the time to read anything but a condensed story. It claims not to be elaborate or exhaustive, but representative and reliable. It would bring out such features of our history as will give one a good understanding of the most remarkable religious movement since New Testament times. But it is hoped that all who can do so, will also read the larger book on which this one is based.

Each chapter is followed by a number of review questions which will help to rivet the principal thoughts in the mind of the reader. Be sure to study these questions; and if you find that you can not readily answer them, it is evidence that you should reread the chapter.

The author believes that in all our schools and homes more time should be given to the study of our history. It is not sufficient to acquaint the student with church history as a whole, but he should become familiar with our own individual history, which is more interesting than a novel, and more thrilling than romance. He would be a poor Ameri-

can who knew of this favored land only through the world historian. He needs some reliable volume, local in its nature.

Praying the blessings of the Father on this modest but earnest attempt to do good, we commit it to our readers in the hope that it will not only increase light, but that it will make each one of them purer and stronger for the conflicts of life.

I.

CAUSES OF THE MOVEMENT

OUTLINE—CHAPTER I.

1. Fundamental Causes.
   - *a.* The Renaissance.
   - *b.* The Divided Church.
   - *c.* A Warring Church.
   - *d.* Beclouded Theology.
   - *e.* Arrogant Clergy.
   - *f.* Human Creeds.
   - *g.* Rank Infidelity.
2. The Leaven at Work.
   - *a.* In the Old World.
   - *b.* In the New World.
   - *c.* Old Churches.

I.

Causes of the Movement.

To understand any great movement among men we must know the cause or causes which produced it. This is not a world of chance. Every effect has its cause. To understand the French Revolution we must go back of that bloody conflict for a starting-point. We must know that the people for generations had writhed and groaned under the heavy heel of Bourbon rule, and when this could be endured no longer they rose in their wrath and struck for liberty. The same is true of the American Revolution. The throwing of a few pounds of tea overboard in Boston harbor was not its cause, but its dramatic manifestation. A brave people, loyal and long-suffering, had at last reached the limit of oppression, and this was their way of telling the world about it. Even so, if we would understand the Restoration Movement of the nineteenth century, or read aright the *History of the Disciples,* we must go back into the past and study its

1. Fundamental Causes

Some of these were: *a.* The Renaissance, the movement of transition in Europe from the medieval to the modern world, especially in the revival of the classical arts and letters. Its earliest

traces are found in Italy in the fourteenth century. A hundred years later it was greatly stimulated by bringing into Italy the ancient literature of Greece. The Italian Renaissance reached its zenith about the first of the sixteenth century, as seen in the works of such men as Michelangelo, Leonardo da Vinci and Raphael. It soon invaded Germany and England, and filled the land with light and inspiration. The students of science, philosophy and religion began to seek for the sources of things. The Bible, long a chained book by order of the Pope, was liberated, and its contents were eagerly and earnestly investigated. The darkness of superstitious reverence was blown away from it, and the light of scientific study was substituted. It became a new book, not only fanning the flames of religious fervor, but also stimulating patriotism, and the highest life in the individual, in the home and in the nation.

Two fundamental principles, invaluable to the religious life, were enunciated. The first was the right of private judgment. Every man had the right to read the Bible for himself and interpret it according to his own understanding. The second was that when the Book was thus studied, it would produce union among Christians as it did in the beginning.

Perhaps no two notes were sounded oftener and stronger by the Campbells and their colaborers than these. Christianity, they contended, was a child of light. It did not sneak into the world during some dark night and by some obscure way, but it came in the broad daylight and in the most

public manner. Paul, in his great speech before Agrippa, said, "This thing was not done in a corner" (Acts 26:26). Their motto, therefore, was, "Turn on the light."

b. The Divided Church. A second cause was the *divided Church.* In the light of the Book these men saw this to be unnecessary, unreasonable, indefensible, unscriptural and sinful. They heard their Lord praying for the oneness of his Church (John 17:11-23): "Holy Father, keep through thy own name those whom thou hast given me, that they may be one, as we are." This language was too plain to be misunderstood. Nothing short of the oneness between the Father and Son—a unity absolutely harmonious and helpful—would answer this prayer. They also heard him connect the salvation of the world with this, saying: "That they may be one in us, that the world may believe that thou hast sent me."

If there was not another word in the New Testament condemning division, this prayer would be sufficient; but they found more. They heard their Master speak of other sheep that must be brought: "That there shall be one fold and one shepherd" (John 10:16). They heard Paul (1 Cor. 1:10) pleading "that ye all speak the same thing, and that there be no divisions among you." They heard him (1 Cor. 3:3) characterize their divisions as "carnal"; and they heard his forcible analogy (1 Cor. 12:12-27), comparing the Church to the human body: "For as the body is one, and hath many members, and all the members of that

one body, being many, are one body; so also is Christ."

They saw on every hand that these divisions were weakening the forces of God and dissipating their energy. Instead of one great army moving grandly on to victory, as in the apostolic age, there were hundreds of little detachments jealously watching each other, rather than the common foe.

c. A Warring Church. A third cause was in the sad fact that these divided sections *were not only jealous of each other, but in many cases they were actually devouring one another.* Instead of being allies, they were enemies. Nelson, just before one of his greatest victories, called two of his captains who hated each other, to the flagship, and putting their right hands in his left, he pointed to the opposing fleet and said: "There is the enemy; you must be friends." It is said that during the Mexican War a staff officer, admiring the courage shown on a certain section of the field, rode rapidly to General Taylor and called his attention to it. Taylor immediately discovered that it was two divisions of his own army mowing each other down, and he shouted to the officer: "Those are our own men destroying each other. Hurry down there and stop it!" No army, however brave and patriotic, could live long under such fierce cross-firing as existed in the army of the Lord one hundred years ago.

d. Beclouded Theology. Another cause was the *beclouded theology of the day.* The religious teachers were often such as the Saviour described

when he said the blind were leading the blind and both would fall into the ditch. The Bible was not a systematic revelation, but a jumble of jewels thrown together without system or order. The different dispensations had never been discovered. The Ten Commandments and the Sermon on the Mount were both from God, and their teachings should be indiscriminately applied. The same was true of Moses and Jesus. Each was to be heard without reference to the time and place of speaking. A lost soul seeking the Saviour was as likely to be referred to the Psalms, the Prophets or the Law as to the Book of Acts. Man was a machine and conversion a miracle. The Bible was a "dead letter," and the Holy "Ghost," in some miraculous, indescribable and irresistible manner, was the author of every conversion. Material sights and sounds, visions and sensations, dreams and experiences, were the assurance of pardon, rather than the word of God.

e. An Arrogant Clergy. *An arrogant clergy* was another cause. Most of these men were ignorant, and ignorance and arrogance generally go hand in hand. They had taken away the key of knowledge, and would increase the chasm between themselves and the common masses. They stood upon stilts, and would have the world look up to them. "God made men," said Mr. Campbell; "the priests make laymen." They stood in the way of every reformation; they were the chief causes of the divided condition of the Church; and they lorded it over God's heritage, and assumed the

right of legislation for those in the pew. As Elijah found it impossible to redeem Israel from idolatry so long as the priesthood of Baal ruled, so these men looked upon the restoration of primitive Christianity as an impossibility until the power of the modern clergy was broken. There were many exceptions to this rule—men as pure and noble as ever lived—but they were exceptions.

f. Human Creeds. *The tyranny of human creeds* was a sixth cause. They are comparatively harmless to-day, but not so a century ago. Then they were found everywhere, and they were as rigid as rods of iron. No man, whatever his character, could enter the Church without accepting their every detail. Within their sacred enclosure all truth was to be found, and therefore the minister was to be simply an automaton, or hand-organ, echoing the thoughts of others rather than his own. Independent research, and the avowal of new truth thus found, were condemned. Each creed was an iron bed, and the preacher was made to fit it. If too long, he was shortened, and if too short, he was lengthened. The bed was greater than the man.

Such a claim was repulsive for another reason—it implied that the truth needed artificial support. Half-truths need human help, but the pure truth, as spoken by God, can stand alone. The Master asked no protection for it, but cast it forth as an angel from the skies, capable of caring for itself amid all conditions. Even the true scientist asks

not the protection of men for his discoveries. He knows that

> "Truth, crushed to earth, shall rise again;
> The eternal years of God are hers;
> But Error, wounded, writhes in pain,
> And dies among his worshipers."

Creeds had destroyed the unity of the Church, and now they would have to be destroyed in order to the restoration of that unity.

g. INFIDELITY. *Rank infidelity* was the last cause we mention. The beginning of the nineteenth century was a period of blatant unbelief not far from atheism. The skepticism of Europe had taken firm root both at home and in America. The Revolutionary War and the French Revolution contributed largely to this result. The lifelessness of the Church was also a large contributor. The pagan world was in densest darkness, and there was no adequate effort to send thither the gospel. In our own land the star of empire was moving rapidly westward, but the church and schoolhouse were not found in these border settlements. Unbelief was aggressive and reckless. The Legislature of Connecticut in 1741 declared against the work of the religious evangelist; Thomas Paine was an idol, and his flimsy arguments against the Christ were almost universally accepted. In Yale University there were two Paine societies, and less than a half-dozen Christians. The College of William and Mary, Bowdoin College and Transylvania University were little better.

Here is a sample of the underlying causes

leading to the Restoration Movement, and surely they not only justify, but demand, the movement.

2. The Leaven at Work

The discovery of the planet Neptune is a good illustration of the religious unrest one hundred years ago. Astronomers had noticed that Uranus was being disturbed by some power, but they knew not what it was, and many of them set to work to locate it. Two of them—Adams, of England, and Leverrier, of France, each ignorant of the other's purpose, entered their laboratories and began investigations. About the same time they located the place of the trouble, and, pointing their telescopes to the place, Neptune was discovered as the disturbing element.

About the time of the dawning of the nineteenth century all could see that the religious world was sadly troubled. The Church had well-nigh lost her power, and her progress had been arrested. Dark clouds overhung the heavens, and hope fled from the hearts of many. Good men saw there was something terribly wrong, but they knew not what it was. Moved by a single impulse, a desire to discover and remedy the wrong, they began their investigations. In many cases they were far removed from each other, ignorant of the feelings, purposes and labors of the others. But one by one they located the trouble in the divided condition of Christendom, with its attendant evils, and they began the work of its removal.

a. In the Old World. In the Old World the Haldane brothers, two of God's noblemen, inaugu-

rated a movement of power and promise, but, as men count success, it was a failure. But, as God counts it, it was a success. They demonstrated the weakness and wickedness of division, and pointed out the only remedy: a return to apostolic Christianity. God wanted them for sowers, not reapers. The old soil where they lived and labored was too much preoccupied for the seed to take ready root. But it was not lost, but was transferred by the Campbells to the virgin soil of the New World, where it has already grown into greatness, and yet seems only in its infancy.

Thomas Campbell had much the same experience with the Presbyterians that the Haldanes had with the Church of Scotland. Like them, he located the hurt of Zion in her divided condition, and with all his power he strove for her union. To a man with his clearness of vision and gentleness of spirit, divisions in the family of God were almost unbearable. Especially was this true when carried to the ridiculous extremes which he witnessed. Andrew Hunter, one of his brethren, contracted to build a church house in Glasgow for the Episcopalians. He was warned by the dignitaries of his church not to do it, but he would not heed the warning. Charges were preferred against him and he was brought before the synod and condemned, that dignified body holding that the building of an Episcopal meeting-house was the same as the building of the "high places" (places of idol-worship) of the Old Testament. They also excommunicated a man for going to

hear James Haldane and Rowland Hill preach.

There were four different bodies of Presbyterians, all holding to the Westminster Confession. Mr. Campbell was greatly grieved at this, and in 1804, just at the time when Barton W. Stone in America was turning away from sectarian divisions and organizing churches according to the New Testament model, it looked as though they would unite. His influence locally was so great that all opposition was overcome, and the lower synod voted for union. But when it reached the General Associate Synod of Scotland, it was condemned, and had to be abandoned. But, as with the Haldanes, his labors were not lost. Sixteen years later, long after the Campbells had renounced denominationalism and were laboring for Christian union in the New World, success came.

b. In the New World. Let us now cross the Atlantic and note the working of the leaven here where the great struggle is to take place. We find it in widely separated regions, and often among antagonistic bodies, and led by men utterly ignorant of similar movements elsewhere. The spirit manifested itself among the Methodists at the time of the declaration of American independence. These people, now under a different system of political government, naturally began anew the study of church government. Thomas Coke and Francis Asbury led in the plea for a prelacy, they being regarded as "superintendents" or bishops. But a counter movement, led by James O'Kelly, favored the Congregational form of government, with the

New Testament as the only book of discipline. But the Episcopal party was so strong that O'Kelly and his followers felt justified in withdrawing. On Christmas Day, 1793, at Manakin Town, North Carolina, the secession took place. At first they called themselves "Republican Methodists"; but later they adopted the name "Christian," and resolved to acknowledge Christ as the only head of the Church, and the Bible as the only rule of faith and practice. Judged by numbers, the O'Kelly movement was not a large success. But their principles, being true, still live in the lives of many.

Soon after this the leaven was seen in the Baptist Church. Dr. Abner Jones, of Hartland, Connecticut, tiring of human names and creeds, began to urge with great zeal that all such things be abandoned, and that the people return to the simple life of New Testament Christianity. During the years 1800-1803, he established congregations at Lyndon, Vermont, and Bradford and Pierpoint, New Hampshire. The work grew and spread among both the Regular and Freewill Baptists until it was seen in New England, New York, Pennsylvania, Ohio, and in the British Provinces. They would have no name but Christian, and no law but that of the Bible.

The largest and most important of these movements was led by Barton W. Stone, a Presbyterian preacher of Kentucky, of whose work we shall speak more fully later. Mr. Stone was a man of strong mind and clean heart, and his following was large numerically, and influential. He saw the cause of

his Master suffering, and he believed the remedy was in a return to primitive Christianity. As early as in 1804 there were many congregations—notably at Caneridge and Concord—and a constantly widening influence extended over other States. They would wear no name but the name of Christ, and would accept no book of discipline but the Bible. When this people later united with the followers of Mr. Campbell, both were benefited, and God greatly blessed the union.

c. OLD CHURCHES. There is another line of evidence showing the presence and power of this leaven, which, though peculiarly interesting and important, is not generally known. It is in the history of old churches in America, Scotland, Ireland, Wales and England, endeavoring to follow the model of the New Testament Church. In 1818 the church of Christ in New York, one of whose elders was Henry Errett, father of Isaac Errett, hearing of other churches striving for the divine model, issued a circular letter and sent to them, asking for fuller knowledge regarding their history, and a closer fellowship in their work.

The church of Christ meeting in Morrison's Court, Glasgow, responded with the information that "such churches as ours have existed in Scotland from thirty to forty years." This takes us back to 1778, or to the time of the American Revolution. This church is probably of Scotch-Baptist origin, and it antedates the Haldanes.

From the church of Christ worshiping at Leith Walk, Edinburgh, the correspondent said: "It is

about twenty years since we were first associated together." This takes us back to 1798. This was J. A. Haldane's famous congregation, the remains of the old Independent church which had moved to Leith Walk.

The reply from Tubemore, Ireland, showed that they were organized in 1807. This was the spiritual home of Alexander Carson.

The churches at Manchester and Dublin were established in 1810.

The church at Criccieth, North Wales, was in existence in 1795, the date of its earliest records. But it is known to be several years older than this. It was a Baptist congregation. About this time there was a desire among some of these Baptists to adhere more closely to the New Testament faith and practice. J. R. Jones, the leader of this movement, was a man of ability. In 1799 several congregations, including Criccieth, withdrew from the Association, and from that time till 1841 they were associated with the Reformed Baptists, now known as Scotch Baptists. After the death of Mr. Jones in 1822, David Lloyd, father of Richard Lloyd, became its minister, and he, in turn, was succeeded by William Jones, another strong man. Mr. Jones came under the influence of Alexander Campbell's writings, with the result that in 1841 the church left the Scotch Baptists, discarding all human creeds and names, and took its place with the Restoration Movement of the nineteenth century. For many years Richard Lloyd, a gifted and faithful preacher of the ancient gospel, had been the

minister at Criccieth. And his nephew and foster-son, David Lloyd George, Chancellor of the Exchequer of Great Britain, one of the most powerful men of the world, was a member of this congregation. By many he was regarded as the highest embodiment of Christian civilization on the face of the whole earth. Speaking of the principles by which his wonderful influence was attained, he said: "A very large part of the economic and social principles I am pressing upon the English people I obtained from reading the writings of Alexander Campbell." And yet we have some young men, unknown outside of a very narrow circle, who boast of having never read the works of Mr. Campbell.

These churches were ideal in their aim, if not in their attainments. They believed that the only way to restore the lost power of the New Testament Church was to reproduce that Church in the present day. They were mainly independent in origin, and they had little fellowship with each other. Messengers occasionally passed from one to another, but there was no general organization. But the fact that each was trying to restore the primitive faith according to the light of the Book brought them into substantial agreement. By invitation, Mr. Campbell visited them in 1848, and was cordially received; and as a result they have since had a closer fellowship with each other, and with their brethren in America.

We see that the religious world was ripe for the work of this great Restoration Movement. Like

our Christ, it came in the fullness of time. All over the land pious men located both the evil and the remedy, and they did what they could to stay the ruin resulting from a divided Church. But for the most part they consisted of small companies remote from each other, and with no magnetic leader to mass them into one solid army and lead them to victory. Surely, God will supply that leader. When poor Israel, groaning in the bondage of Egypt, needed such a leader, Moses was called. When the unfinished work of Moses was to be completed, Joshua appeared. When the altars of Jehovah had been torn down, Elijah came. When the secret plot of Haman to destroy the Jewish people in a single day was about to be consummated, Esther brought deliverance. When the people needed to be aroused for the coming of the King, John the Baptist, in trumpet tones, awoke the consciences of the multitudes. When Popery, drunk on the blood of the saints, chained the Bible, and held the people in densest darkness, then Luther, the lion-hearted, proved to be the man of destiny. And when the Church, cold and formal, had lost her zeal for the salvation of men, Wesley appeared. And now, in this great emergency, history must repeat itself, for God still lives and loves, and His ears are open to the cries of His children. Another leader is needed, and he is found in the person of Alexander Campbell, a worthy associate of these illustrious predecessors.

Questions.

1. What is necessary to the understanding of great results?
2. Name seven fundamental causes back of the Restoration Movement.
3. Illustrate the religious unrest one hundred years ago.
4. What of the work of the Haldanes?
5. What of the work of Thomas Campbell?
6. What of the work among religionists of America?
7. What of the work among some of the old churches of America and Europe?
8. What of David Lloyd George?
9. What of history repeating itself?

II.

EARLY HISTORY OF THE CAMPBELLS

OUTLINE—CHAPTER II.

1. In the Old World.
   - *a.* Leaders Needed.
   - *b.* Greatness of Thomas Campbell.
   - *c.* Birth of Thomas Campbell.
   - *d.* Birth of Alexander Campbell.
   - *e.* Early Life of A. Campbell.
   - *f.* Conversion of A. Campbell.
   - *g.* Shipwreck.
   - *h.* Glasgow University.
   - *i.* Preview of A. Campbell.
2. In the New World.
   - *a.* A Parallel.
   - *b.* First Work of T. Campbell.
   - *c.* First Trouble.
   - *d.* Mighty Slogan.
   - *e.* Forward Stride.
   - *f.* Declaration and Address.
   - *g.* Family Reunited.

II.

Early History of the Campbells.

In the first chapter we saw clearly that this movement was of God. It was providential. The Bible tells us that Jehovah created the earth, but the newspapers tell us how he governs it. His hand is always on the helm. When great things need to be done, he sees that they are done. When his people, looking largely to human wisdom for guidance, rather than to the Bible, had divided and subdivided and were on the verge of ruin, he saw to it that in many places good men with one voice, clear and strong, raised the cry, "Back to the Bible!"

1. In the Old World

a. Leaders Needed. But it is not enough to have a great cause. There must also be great leaders. Truth, great as it is, must become incarnate in order to the greatest good. The Sermon on the Mount found its greatest vitality, not in its utterance, but in its Author. Its greatest truths incarnated in his sinless life are unanswerable and irresistible. What would the Ten Commandments have been without the leadership of Moses? What would the ninety-five theses nailed on the church door at Wittemberg have been but for Luther's leadership? And what can come of this almost

universal cry for a return to New Testament truth, except we have a leader? It must come to naught, and so the Lord sees that we have him.

Thomas Campbell was not the leader, but his son, Alexander, was. But the father was the original mover, and it was his mission to have all things ready for his son when that son was ready to assume the leadership. It often happens that the man who discovers a new principle, or makes a valuable invention, is not the man to turn it to practical good. It is usual in war for the cavalry to bring on the battle, but the infantry and artillery do the main fighting. David gathered the material for the temple, but his son Solomon erected the building.

b. Greatness of Thomas Campbell. Thomas Campbell was eminently fitted for the work to which God called him. His strong mind, his kind heart, his love of peace, his reverence for the word of God, his liberal culture, his sorrow over the evils of division, and his experience in the work of union both in the Old World and in the New, were elements of this fitness.

He, because of the greatness of his son, is liable to be underestimated. In fact, it has been said that he "was eclipsed by his son." This gifted son, with few equals and no superiors among men, was richly endowed with the powers of argument and oratory. But in intellectual insight and originality he was perhaps not superior to his father. God meant them to supplement each other perfectly, and the one without the other could not

have succeeded as they did. The father blazed the way over which the son traveled to fame and laid the foundation on which the son built so wisely and well, hence they are in no sense rivals, any more than were Luther and Melancthon, or Moses and Joshua. Joshua could not have led Israel into Canaan had not Moses first brought them out of Egypt and through the wilderness.

As an illustration of the father's strength, let it be remembered that it was he who wrote the "Declaration and Address," one of the strongest papers of the religious world since the apostolic age. It was he who sounded the great war-cries, so thrilling and so useful in this work: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." "A thus saith the Lord, either in express terms, or by approved precedent, for every article of faith and item of religious practice." "Nothing ought to be received into the faith or worship of the church, or be made a test of communion among Christians, that is not as old as the New Testament." "The restoration of primitive Christianity, in its doctrine, its ordinances and its practice." These mighty slogans, which could come from no ordinary mind, are from the head and heart of Thomas Campbell.

c. Birth of Thomas Campbell. Thomas Campbell was born in County Down, Ireland, February 1, 1763, and died in Bethany, Virginia, January 1, 1854. His ancestors were from western Scotland, and belonged to the famous Campbells of Argyleshire. In June, 1787, when in his twenty-

fourth year, he was married to Miss Jane Corneigle, a descendant of the French Huguenots, a beautiful woman, and richly endowed with the spirit of her noble ancestry. Her distinguished son, speaking of her near the close of his life, said that she more nearly represented his ideal of a Christian wife and mother than any other woman he ever saw.

d. Birth of Alexander Campbell. Alexander Campbell was born near Shane's Castle, County Antrim, Ireland, September 12, 1788, and died in Bethany, Virginia, March 4, 1866. His boyhood was spent on a farm near Armagh, Rich Hill and Newry, when his father preached for the church at Ahorey. It was one of the most beautiful places in Ireland, so much so that when William the Third, advancing on Boyne, came near Newry, he was so impressed with the scenery that he exclaimed to his officers, "This is a country worth fighting for."

e. Early Life of A. Campbell. Young Campbell had the best possible school advantages while the foundation of his education was being laid. He was first in a primary school at Market Hill, and next in an academy at Ahorey, conducted by his uncles, Archibald and Enos Campbell. After this he returned home, and his father took charge of his education. Like James Mill, who was the teacher of his great son, John Stuart Mill, Thomas Campbell was in the main the educator of his famous son.

But the boy became tired of school and chafed under its restraints. He longed for outdoor life,

with its rugged but life-making sports; in fact, his intellectual powers did not manifest themselves early. On one occasion, when the weather was warm, he sought the shade of a tree in which to prepare his French lesson on "The Adventures of Telemachus." He fell asleep and dropped his book, and a hungry cow, browsing near, devoured it. He was sharply reprimanded by his father, and was told that "the cow had more French in her stomach than he had in his head," a fact which he could not deny.

His wise father diagnosed his case correctly, and applied the right remedy. He saw that the physical wants of his son were asserting themselves, and took away his books and gave him a plow. He needed a strong body through which his massive brain could work, and the farm, the best gymnasium in the world, was at hand. He knew that a strong rower must have a strong boat. Hercules in a frail craft would only hasten its destruction by the force of his strokes.

The father anxiously watched the experiment, for he did not want his son to be a farmer; and when he was sixteen he rejoiced to detect in his broad-shouldered, deep-chested boy an awakening thirst for books, and he was sent back to them. These he devoured with avidity, saying that he was determined to become "one of the best scholars in the kingdom."

About this time the father left the farm and established a high-grade academy at Rich Hill. Here Alexander perfected his English studies, and

did such work in Latin and Greek as was necessary for matriculation in the university. His progress was so rapid that he was soon made assistant teacher in the school.

f. Conversion of A. Campbell. Young Campbell became a Christian while at Ahorey, but it was with great agony of spirit. He was under the influence of the prevailing theology of the day, and thought his conversion would be accompanied by some strange material manifestation in vision, voice or sensation, as evidence of his acceptance by the Lord. His despondency and anxiety continued for quite awhile. He was often alone in prayer. But finally he determined to cast these things aside and do what the Bible said, and trust implicitly in its promises. "From the moment I was able to feel this reliance on the Lord Jesus Christ," he said, "I obtained and enjoyed peace of mind." This bitter experience was invaluable to him in after years, for God designed that he should flood the world with light on the subject of conversion, and he was now impressing him with the importance of the work, and showing him how to do it.

g. Shipwreck. Thomas Campbell, on account of failing health, was sent on a voyage to America for rest and recuperation. Alexander, though only nineteen years of age, was left in charge of the school and family. The father, pleased with America, requested the family to join him, and they would make their home there. But the vessel bearing them was wrecked, and it looked as if all was

lost. Signals of distress were unanswered, and all expected death at any moment. In this awful hour the future of Alexander Campbell was shaped. Having done all in his power for the safety of the family, he sat down on a piece of the broken ship and abandoned himself to reflection. In the solemn presence of death, life assumed a new meaning, and he promised God that if saved he would devote himself wholly to his service, and spend his life in the preaching of the Word.

h. Glasgow University. It was late in the year, and sea-voyaging was dangerous, and it was decided to remain in Scotland till the next year, thus giving Mr. Campbell the long-wished-for opportunity of completing his studies in the famous University of Glasgow. God was leading him, as he had led Moses, in a strange way. He needed the touch of this great school to equip him for his glorious mission, as Moses needed the education of Egypt, and God saw that he got it.

The new environment was full of inspiration, and it aroused the ambitious young student and put him at his best. Glasgow was a great city for that day—114,000—and was hoary with age, and rich in the records of twelve centuries. To a young man who knew only rural and village life, this meant much. The school was large—fifteen hundred students—and the *alma mater* of his father. Some of the old Faculty still remained, and teachers of the father became teachers of the son. No wonder that Mr. Campbell, physically strong and quivering with holy ambition, made wonderful

progress in his studies. He rose at four and retired at ten, and every minute of the sixteen working-hours was made to tell for good. He was in the front rank of all his classes, and was one of the "prize men" in logic.

While here he came directly under the influence of the Haldanes, and his convictions against divisions in the church, and abhorrence of a dominating clergy, with other important things afterwards so prominent in his teachings, were clarified and strengthened. Richardson, his biographer, referring to this period, says: "It may be regarded as the first phase of that religious reformation which he subsequently carried out so successfully to its legitimate issues." It was while here that, after much prayer and thought, he fully decided to abandon denominationalism and devote his life to the union of God's people.

i. Preview of A. Campbell. Alexander Campbell, like Saul of Tarsus, was a many-sided man. As an editor he stood in the front rank, as is evident from the *Christian Baptist* and *Millennial Harbinger*. As an author he is seen as one of the best, in the sixty volumes which came from his pen. As a teacher Bethany College stands in our midst as his glorious monument to-day. As a business man he was a success. As a polemic perhaps he had no superior. As a statesman he served with distinction in the Constitutional Convention of Virginia with ex-President Madison, Chief Justice Marshall, John Randolph of Roanoke, and other illustrious men of that old commonwealth.

As a religious leader, in spite of the most difficult circumstances, he gathered about him an army of heroic men and women, who in a single century have grown into large proportions, and now stand in the vanguard of the mighty hosts of the Lord. As a preacher, by common consent, he is regarded as one of the best.

Let us hear what some of the eminent men of the world say of him:

Moses E. Lard: "To few men has nature been more kind than to Mr. Campbell. No word but lavish will express her gifts to him; and this must be accepted as true, whether it have reference to the inner or outer man. Physically, not one in a thousand was so well endowed as was he. Nature was in a fertile mood when she molded that large, sinewy body. Material was abundant and bestowed with no grudging hand. . . . But his greatness lay in his intellect. In resources of mind no word but opulent will describe him. Here he was great, pre-eminently great, in the true sense of that fine, simple word. . . . We do not hesitate to affirm that since the last inspired man bowed his head in death a greater than our lamented brother has not risen."

Jeremiah Black, who served both as Chief Justice of Pennsylvania and Attorney General of the United States, says: "As a great preacher, he will be remembered with unqualified admiration by all who had the good fortune to hear him. The interest which he excited can hardly be explained. The first sentence of his discourse 'drew audience still

as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the simplicity of his character. It was logic, explanation and argument so clear that everybody followed without effort, and all felt that he was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power."

Ex-President Madison says: "It was my pleasure to hear him very often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the Scriptures I have ever heard."

Dr. Herman Humphrey, president of Amherst College, says: "In listening to him you feel that you are in the presence of a great man. He speaks like a master of assemblies."

Dr. Bell, an eminent physician of Louisville, who heard him in a sermon on the Book of Hebrews, says: "It has been forty-five years since I heard that discourse, but it is as vivid in my memory as when I first heard it."

Robert Graham, president of Kentucky University, says: "I can hardly express my admiration of him in every walk of life. In the social circle

he was by far the finest talker I ever heard, in the lecture-room the most instructive, and in the pulpit he had few equals, and no superior."

James S. Lamar, a distinguished preacher and author, says: "The people admired him, loved him, hung enchained upon his lips, trusted him, and spread his name and fame far and wide. He moved in a sphere of his own. He seemed to feel that he had a special mission, an appointment from his Lord to do a peculiar and world-wide work. I believe that the Divine Spirit so rested upon his soul that he lived and thought and preached under the sacred and solemn pressure of this conviction. He was a God-appointed and God-inspired man, a figure statuesque, colossal, mighty; a grand and masterful man, worthy of his sacred mission, worthy of the great brotherhood whom he led into the light and liberty of the gospel, and worthy of the large place which he will one day be given in the history of the Church."

George D. Prentice, the brilliant editor of the Louisville *Journal,* says: "Alexander Campbell is unquestionably one of the most extraordinary men of our time. Putting wholly out of view his tenets, with which we, of course, have nothing to do, he claims, by virtue of his intrinsic qualities as manifested in his achievements, a place among the very foremost spirits of the age. His energy, self-reliance and *self-fidelity,* if we may use the expression, are of the stamp that belongs only to the world's first leaders in thought or action. His personal excellence is without a stain or a shadow.

His intellect is among the cleanest, richest, profoundest ever vouchsafed to man. Indeed, it seems to us that in the faculty of abstract thinking, in the sphere of pure thought, he has few, if any, living rivals. . . . He grasps and handles the highest, subtlest, most comprehensive principles as if they were the liveliest impressions of the senses. No poet's soul is more crowded with imagery than his is with the ripest forms of thought. Surely the life of a man thus excellent and gifted is a part of the common treasure of society. In his essential character he belongs to no sect or party, but to the world."

David Lloyd George, Chancellor of the Exchequer of Great Britain, as seen in the preceding chapter, says: "A very large part of the economic and social principles I am pressing upon the English people I obtained from reading the writings of Alexander Campbell."

Robert E. Lee, the great leader of the "Lost Cause," says: "He was a man in whom were illustriously combined all the qualities that could adorn or elevate the nature to which he belonged; knowledge the most varied and extended, virtue that never loitered in her career nor deviated from her course. A man who, if he had been delegated as a representative of his species to one of the many superior worlds, would have suggested a grand idea of the human race."

It is hoped that this brief preview of the hero of this history may quicken our interest in the remarkable story connected with his name.

2. In the New World

a. A PARALLEL. Thomas Campbell, after a voyage of thirty-five days, landed in Philadelphia on May 27, 1807. This was a speedy voyage for that time. But when the good ship "Brutus" sent her passengers ashore, it seems that no one of them impressed himself on the bystanders as a man of destiny. These bystanders were as blind as to the character of the newcomers as were their European ancestors eighteen hundred years ago, when a little ship from Troas landed at Neapolis, and Paul for the first time pressed his feet on the soil of Europe. Just as there was no one then who could foresee what God would do for Europe and the world through this modest Asiatic preacher, so no one now could divine the destiny of this noble spirit who had for the first time stepped on American soil. However, as in the afterglow the world knew and appreciated the great apostle, so will the same world yet learn to appreciate to the full the labors of this man, and those of his son, who was soon to follow.

b. FIRST WORK. Mr. Campbell fortunately found the synod of his church in session in Philadelphia on his arrival. He reported to that body promptly, and was cordially received, and by it was assigned to the Presbytery of Chartiers, and was given work in Washington County, Pennsylvania. This was choice territory, with Pittsburgh, an important city, as its center. He located in the town of Washington, in the county of the same name.

c. FIRST TROUBLE. The ocean voyage and

change of climate proved to be the right prescription for Mr. Campbell, and he was ready to enter upon his new work without delay. His hopes were bright, for he thought that in a new land, where political liberty had been so recently won, he would find a congenial atmosphere in which to labor for the spiritual liberty which he had been unable to secure in his old home across the sea. But he soon discovered that he was to be disappointed. Early in his American ministry he was sent up the Alleghany Valley to hold communion services among the scattered brethren of that region. He found other Presbyterians who had not for years had the privilege of the sacred Supper, and his big, warm heart cordially invited them to join in the feast. This was a clear violation of "the usages" of the Seceders, and Mr. Campbell was called to account for it at the next meeting of the presbytery, and was censured for his conduct. He plead in vain that his action was in harmony with the Scriptures. They did not deny this, but urged that he had violated the "usages" of the church, and he should suffer for it.

Mr. Campbell appealed to the Synod of North America, their highest church court; for while he was as tender and gentle as a woman, and a lover of peace, he was not the man to submit passively to a wrong which robbed him of his rights as a preacher, and took from his brethren sacred privileges vouchsafed to them in the word of God. This fine trait of his character is generally overlooked. He was like Melancthon in courtesy and kindness,

but when the occasion demanded it, he was as courageous as Luther. Here he was a stranger in a strange land, and yet he acted as if he were in the midst of a host of old friends, tried and true. In fact, the real Thomas Campbell is just now coming into view. We have not known him before; neither has he known himself. Hitherto he has been a young man at the threshold of life; but now he is forty-four, with his powers well developed, and with an environment calling them into active exercise. Life heretofore has been preliminary and preparatory, but henceforth it is to be stern and real. Until now he has been a soldier in the camp of instruction; but the battle, fierce and furious, has begun. His life-work—the restoration of primitive Christianity—is coming into clearer outline, and, like a real hero, he confers not with flesh and blood, but responds at once to duty's call.

His appeal to the supreme synod was masterly. There was nothing in it vindictive, but in calmness and courage he plead for religious liberty as guaranteed in the Book. Here is a sample sentence of that appeal: "How great the injustice, how aggravated the injury will appear, to thrust from communion a Christian brother, a fellow-minister, for saying and doing none other things than those which our divine Lord and his apostles have taught. . . . I plead the cause of the Scriptural and apostolic worship of the Church, in opposition to the various errors and schisms which have so awfully corrupted and divided it."

But his appeal was in vain, leaving him with but a single course to pursue in order to preserve his self-respect and loyalty to his convictions: declare his independence of all human tribunals; and this he did, saying, "Henceforth I decline all ministerial connection with, or subjection to, the Associate Synod of North America."

What this painful step cost Mr. Campbell, the refined and loving Christian gentleman, we can never know. But, like Paul, he was ready, if need be, to give up everything—even life itself—for the truth as he saw it in the Bible.

d. Mighty Slogan. His withdrawal from the Seceders did not lessen the labors of Mr. Campbell. He continued to preach mainly in the homes of his friends, and the people heard him gladly. So intense was the interest aroused that a special meeting was called to consider their future course. A large audience accordingly gathered at the home of Abraham Altars, a friendly outsider, and Mr. Campbell made a great speech, exalting the Bible as the all-sufficient and the alone-sufficient rule of faith and practice, and reaching his thrilling climax in the famous words, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." The sequel shows this to have been one of the most important conferences ever held on the American continent.

At the conclusion of the address a deathlike silence settled on the audience. The impression was wonderful. It was a time for meditation, and not words. But when the silence was finally

broken, the excitement was intense. Andrew Monroe, an intelligent Scotchman, was the first to speak. "Mr. Campbell," he said, "if we adopt that as a basis, there is an end to infant baptism." Mr. Campbell replied: "Of course, if infant baptism is not found in the Scriptures, we can have nothing to do with it." At this Thomas Acheson, an emotional spirit, arose and, in much excitement, exclaimed: "I hope I may never see the day when my heart will renounce the blessed saying of the Scripture, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven'!" And he burst into tears. James Foster said: "Mr. Acheson, in the Scripture which you have quoted there is no reference whatever to infant baptism."

e. Forward Stride. The enunciation of this great principle was a mighty stride forward. It marks an epoch in religious history. The clouds were rifted, and the guiding star of the new movement for the first time shone clearly on the pathway of this unconscious reformer. The exact time had come for this declaration. The soil at last was ready for the seed, and the sower was there to scatter it. The soil in the Old World was preoccupied, and so he was sent across the Atlantic to deposit it in the virgin soil of the greatest republic beneath the stars.

f. Declaration and Address. On August 17, 1809, another important meeting was held, when it was determined to organize, not a church, but "The Christian Association of Washington." It

was evident to all that organization was essential to effectiveness. "This act and this date," says C. L. Loos, "may be regarded as the actual beginning of our reformation in an organized form." A committee of twenty-one was appointed to recommend the best means of promoting the purposes of the organization. Mr. Campbell wrote the report of the committee; and, when completed, the committee was called together, and on September 7, 1809, it was unanimously adopted, and ordered published to the world.

This "Declaration and Address" is one of the most remarkable productions of its kind in the world, and the brief analysis of it in the following chapter will richly reward a careful study.

g. Family Reunited. On September 29, 1809, more than two years after Thomas Campbell left Ireland, the family, in charge of his son, Alexander, after a billowy voyage of forty-six days, landed in New York. Only a few days were spent in sight-seeing, after which the long overland trip of three hundred and fifty miles across the mountains to Washington, Pennsylvania, was begun. The father met them on the way, and they talked of many things as they journeyed homeward. But the all-important subject discussed by the two men was the "Declaration and Address," proof-sheets of which Mr. Campbell had with him. And thus, most appropriately, the first thing read by Alexander Campbell in America was this "Address." He was delighted with it. And later, when he had given it careful study, he said to his father that he

intended to devote his life to the propagation of the principles contained in it.

Before reaching home they learned, greatly to each other's joy, that their views regarding sectarianism were the same. They had decided that a divided Church could never present to the world the idea of unity taught in the Scriptures. The circumstances under which they reached this conclusion were wholly different, and during the time they had no conference with each other on the subject. The father, while actively engaged in the work of the ministry, was forced, by the stern logic of facts, to this belief; and the son, while laboring as a student of the Bible, and observing the narrowness and bitterness of a divided Church, was reluctantly driven to the same conviction. So vicious was sectarian hatred that Mr. Campbell told his son that "nothing but the law of the land had kept his head upon his shoulders." Each had up to this time half feared to make known to the other these mighty inner revolutions, hence their joy was all the greater at the discovery, and their convictions were strengthened at this new evidence that the Father was guiding them in their ways.

Questions.

1. Why is it necessary to have truth incarnated?
2. What is often the fate of discoverers and inventors?
3. What evidence is there of the strength of Thomas Campbell?
4. Sketch the early life of Alexander Campbell.
5. Why did Thomas Campbell come to America?
6. Tell of the shipwreck of Alexander Campbell.
7. Sketch his life in Glasgow University.
8. Give the preview of Alexander Campbell.
9. Tell of the landing of Thomas Campbell in America.
10. What of his first work and first trouble?
11. Tell of his experience with the synods.
12. Tell of his great address in the home of Abraham Altars.
13. What of the "Declaration and Address"?
14. Tell of the reunion of father and son.

III.

DECLARATION AND ADDRESS

OUTLINE—CHAPTER III.

1. The Declaration.
   - *a.* Unity, Peace and Purity.
   - *b.* Means to This End.
   - *c.* Disclaimer.
2. The Address.
   - *a.* Oneness of the Church.
   - *b.* Co-operation.
   - *c.* Tests of Fellowship.
   - *d.* Perfect Constitution.
   - *e.* Ordinances and Commandments.
   - *f.* Inferences and Deductions.
   - *g.* Doctrinal Information.
   - *h.* Essential Knowledge.
   - *i.* The Saints a Great Family.
   - *j.* A Horrid Evil.
   - *k.* Cause of Corruption and Division.
   - *l.* Faith and Obedience.
   - *m.* Human Expedients.
3. The Appendix.
   - *a.* The Author.
   - *b.* Two Phases.
   - *c.* Fundamental Wrong.

III.

Declaration and Address.

"The Declaration and Address," written by Thomas Campbell, and published to the world by the Christian Association of Washington, is one of the most remarkable productions of its kind, and we would like to give it in full, but space forbids. It covers fifty-four closely printed pages, and contains more than thirty thousand words. But we give an analysis, though brief, which conveys a good view of the production, and suggest that the reader secure a copy in full for his library. It is a threefold address, containing the "Declaration," the "Address" and the "Appendix."

1. The Declaration

a. Unity, Peace and Purity. "Tired and sick of bitter jarrings and janglings of a party spirit, we desire to be at rest; and were it possible, we would also desire to adopt such measures as would give rest to our brethren throughout all the churches, as would restore unity, peace and purity to the whole Church of God."

b. Means to This End. "Rejecting human opinions and the inventions of men as of authority, or as having any place in the Church of God, we might forever cease from further contentions about such things; returning to and holding fast by the

original standard; taking the Divine Word alone for our rule; the Holy Spirit for our teacher and guide; and Christ alone, as exhibited in the Word, for our salvation; that, by so doing, we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

c. DISCLAIMER. "This Society by no means considers itself a Church, nor do the members consider themselves as standing in that relation; but merely as voluntary advocates of Church reformation; and as possessing the powers common to all individuals who may please to associate themselves for any lawful purpose; namely, the disposal of their time, counsel and property as they may see cause."

Let it be noted here that the purpose of this Association was union, and not division. Like Wesley, they would work from within, and not from without, for the purification of the Church.

2. The Address Preliminary to the thirteen propositions following, there is a discussion of the character of the Christian religion, and the spirit of the appeal made. A single quotation will reveal the clear thought and sweet spirit here.

"It is to us a pleasing consideration that all the churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of the gospel institution; so that our differences, at

most, are about the things in which the Kingdom of God does not consist; that is, about matters of private opinion and human invention. What a pity that the Kingdom of God should be divided about such things? Who, then, would not be the first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our breaches might *thus* be healed? Who would not willingly conform to the original pattern laid down in the New Testament for this *happy* purpose? Our dear brethren of all denominations will please to consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing that we have hitherto received as matters of faith or practice, which is not expressly taught in the Word of God, either in express terms or approved precedent, that we would not heartily relinquish, so that we might return to the original unity of the Christian Church; and in this happy unity, enjoy full communion with all our brethren in peace and charity. The like dutiful condescension we expect of all that are seriously impressed with a sense of the duty they owe to God, to each other, and to their perishing brethren of mankind. . . . With you all we desire to unite in the bands of Christian unity—Christ alone being the *Head;* his word the *rule;* an explicit belief of, and conformity to, it in all things, the *terms.* More than this you will not require of us; and less we can not require of you."

In all literature nothing can be found clearer

in thought, gentler or more considerate in expression, and more free from the touch and taint of sectarianism, than this.

Then follow the itemized propositions, preceded, however, by this precautionary word: "Let none imagine that the enjoined propositions are intended as an overture toward a new creed or standard of the Church. Nothing can be further from our intention. They are merely designed to open the way that we may come fairly and firmly to original ground upon clear and certain promises, and take up things just as the Apostles left them. Having said so much to solicit attention and prevent mistake, we submit as follows:

a. Oneness of the Church. "That the Church of Christ on earth is essentially, intentionally, and constitutionally one; consisting of all those in every place that profess faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same by their tempers and conduct.

b. Co-operation. "That although the Church must necessarily exist in distinct societies, locally separate one from another; yet there ought to be no schisms, no uncharitable divisions among them. They ought to receive each other as Christ hath received them to the glory of God. And for this purpose they ought all to walk by the same rule, to mind and speak the same thing, and to be perfectly joined together in the same mind and judgment.

c. Tests of Fellowship. "That, in order to

this, nothing ought to be inculcated as articles of faith, nor required as terms of communion, but what is expressly taught in the word of God, . . . either in expressed terms, or by approved precedent.

d. The Perfect Constitution. "That although the Old and New Testaments are inseparably connected, making one perfect revelation of the Divine will, for the edification and salvation of the Church, and therefore in that respect can not be separated; yet as to what directly belongs to their immediate object, the New Testament is a perfect constitution for the worship, discipline and government of the New Testament Church, and as perfect a rule for the particular duties of its members, as the Old Testament was for the Old Testament Church.

e. Ordinances and Commandments. "That with respect to the commands and ordinances of our Lord, about which the Scriptures are silent as to the express time or manner of performance, if any such there be, no human authority has power to interfere in order to supply the supposed deficiency, by making laws for the Church. Much less has any human authority power to impose new commands or ordinances not enjoined by the Lord. Nothing ought to be received into the faith or worship of the Church, or be made a term of communion among Christians, that is not as old as the New Testament.

f. Inferences and Deductions. "That although inferences and deductions from Scripture premises, when fairly inferred, may be truly called

the doctrine of God's Word, yet they are not binding upon the consciences of Christians farther than they perceive the connection; for their faith must not stand in the wisdom of men, but in the power of God.

g. Doctrinal Information. "That although doctrinal exhibitions of Divine truths, and defensive testimonies in opposition to prevailing errors, be expedient; and the more full and explicit they be for those purposes the better; yet as these must be in a great measure the effect of human reasoning, they ought not to be made terms of Christian communion, unless we suppose, what is contrary to fact, that none have a right to the communion of the Church but such as possess a clear and decisive judgment, or are come to a high degree of doctrinal information; whereas the Church from the beginning did, and ever will, consist of little children, and young men, as well as fathers.

h. Essential Knowledge. "That as it is not necessary that persons should have a particular knowledge or a distinct apprehension of all divinely revealed truths in order to entitle them to a place in the Church; neither should they, for this purpose, be required to make a profession more extensive than their knowledge; but that, on the contrary, they have a due measure of Scriptural knowledge respecting their lost condition, and of the way of salvation through Jesus Christ, accompanied with a profession of faith in, and obedience to, Him in all things according to His Word, is all that is neces-

sary to qualify them for admission into the Church.

i. The Saints a Great Family. "That all that are enabled to make such a profession, and to manifest it in their conduct, should consider each other as the precious saints of God, should love each other as brethren, children of the same family and Father, temples of the same Spirit, members of the same body, subjects of the same grace, objects of the same Divine love, bought with the same price, and joint-heirs of the same inheritance. Whom God hath thus joined together no man should dare to put asunder.

j. A Horrid Evil. "That division among Christians is a horrid evil, fraught with many evils. It is anti-Christian, as it destroys the visible unity of the body of Christ; as if he were divided against Himself, excluding and excommunicating a part of Himself. It is anti-Scriptural, as being strictly prohibited by His sovereign authority; a direct violation of His expressed command. It is anti-natural, as it excites Christians to contemn, to hate and oppose one another, who are by the highest and most endearing obligations to love each other as brethren, even as Christ has loved them.

k. Cause of Corruption and Division. "That (in some instances) a partial neglect of the revealed will of God; and (in others) an assumed authority for making human opinions and human inventions a term of communion by introducing them into the constitution, faith or worship of the Church; are, and have been, the immediate, obvious and univer-

sally acknowledged causes of all the corruptions and divisions that ever have taken place in the Church of God.

l. Faith and Obedience. "That all that is necessary to the highest state of perfection and purity in the Church, is, first, that none be received as members but such as having that due measure of Scriptural knowledge described above, do profess their faith in Christ and obedience to Him in all things according to the Scriptures; nor, secondly, that any be retained in her communion longer than they continue to manifest the reality of their profession by their conduct; thirdly, that her ministers, duly and Scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed in the Word of God. Lastly, that in all their administration they keep close by the observances of all the ordinances, after the example of the primitive Church, exhibited in the New Testament, without any additions whatsoever of human opinions or inventions of men.

m. Human Expedients. "That if any circumstantials indispensably necessary to the observance of Divine ordinances be not found upon the page of revelation, such, and such only, as are absolutely necessary for this purpose, should be adopted, under the title of human expedients, without any pretence to a more sacred origin,—so that any subsequent alteration or difference in the observance of these things might produce no contention nor division in the Church."

3. The Appendix The Appendix is an effort to make absolutely plain every point in the foregoing at all liable to be misunderstood.

a. The Author. This great document shows its author a man of great head and heart, for none but a great head could have conceived it, and none but a great heart could have so sweetened it with the spirit of the Master. It became the *magna charta* of the great Restoration Movement which followed. It might also be called a Declaration of Independence, for, like the one written by Thomas Jefferson, it was a protest against spiritual tyranny, and a plea for larger liberty in the realm of the soul. So fully and so fairly does it cover the questions involved, that *no attempt was ever made by the opposers of the movement to controvert a single position which it contains.*

b. Two Phases. The work of the Campbells has two distinct and different phases. Here it is seen in its first phase, showing them willing, like Wesley in the Church of England, to remain within the fold of denominationalism on certain conditions. Mr. Campbell, in the *Harbinger* of 1837, says: "So fully were we aware of the evils of schism, and so reluctant to assume the attitude of a new party, that we proposed to continue in the Presbyterian connection, even after we were convinced of various imperfections in the form of its government, in its system of discipline, in its administration of Christian ordinances, and of the want of Scriptural warrant for infant baptism; provided only that they would allow us to follow

our own convictions by not obliging us to do what we could not approve, and allowing us to teach and enforce only those matters for which we could produce clear Scriptural authority, and make all the rest a subject of forbearance till further enlightened."

Evidently they had their doubts as to whether the goal for which they were striving—Christian union—could be attained in this way; but their consciousness of the evils of division, and their aversion to doing anything that would make them appear like a new denomination, constrained them to give the attempt a fair test. The significant phrase "till further enlightened" indicates that they were not sure of their footing. But the longer the test continued, the stronger was the conviction that the plan would not work. The walls surrounding the different religious bodies were so strong, and the bitterness within was so intense, that not even a respectable federation could be formed. Some were unwilling to be known even as allies of others.

c. The Fundamental Wrong. Surrounded by an atmosphere like this, these men soon discovered that there was something fundamentally wrong. They saw themselves as physicians dealing with the surface indications of a disease when the real trouble was in the blood of the patient. Denominationalism itself was a surface indication of a constitutional wrong back of it; and even though they had succeeded in banding together its different members, the fabric would have fallen for want of a foundation. The cause of sickness must be

removed before we can reasonably look for health. The original Church was united; its Author and its inspired builders so erected it, and therefore union is right and division is wrong. The clear-cut tones of their great slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," were distinctly heard above the din and confusion of the contending factions—they were "further enlightened"—and they saw that their goal could be reached only by the restoration of the New Testament Church, and so ever afterward they bent their every energy to this end. Henceforth nothing short of the full and complete restoration of the Apostolic Church in its faith, its ordinances and its life interested them.

This is the second phase of their work, and no man can understand it, or correctly represent it, who is blind to this distinction. At first they were willing, for the sake of union, to overlook many things taught in the Scriptures, among them the ordinances; but later they went back of all denominationalism, and all uninspired creeds and councils, to the fountain-head, and began the work of the reproduction of the Church as it was in the beginning. Then, and not before, their movement began to move, because until now it was on the wrong track; and if we would keep it moving, we must see that it remains on this track.

Questions.

1. Why not give the "Declaration and Address" in full?
2. How many pages and words in it?
3. What is its threefold division?
4. Name the three points in the first division.
5. Name the thirteen points in the second division.
6. What is the purpose of the third division?
7. State the two phases of the work of the Campbells.
8. Can this work be understood, or correctly represented, without a recognition of these phases?

IV.
PREPARATORY WORK

OUTLINE—CHAPTER IV.

1. Alexander Campbell's First Sermon.
2. Trouble with the Pittsburgh Synod.
3. Positions of Father and Son Reversed.
4. The Church in the Wilderness.
5. Progress.
    a. Sick Church Discovered.
    b. Causes of the Sickness.
    c. Remedy Discovered.

IV.

Preparatory Work.

1. Alexander Campbell's First Sermon

Not long after the coming of the son, the father asked him to close one of his meetings with an exhortation. This was his first attempt to take any public part in the worship. He spoke easily and effectively, and at the close his father was heard in an undertone to say, "Very well, very well." On July 15, 1810, when in his twenty-second year, he preached his first sermon. He spoke to a large audience in a grove near their home. It was well prepared, and delivered with eloquence and force, so much so that at its close many said he was a better preacher than his father; a high compliment truly, for all regarded Thomas Campbell as one of the greatest preachers of his day. His text was: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a man who built his house on a rock," etc. (Matt. 7:24-27). His text was the keynote to the strong life-current now beginning to manifest itself in this gifted young man. It was a bugle-call to the world to hear and heed the words of God rather than those of men. Soon after this he preached the first sermon at Brush Run, their first congregation, when his text was again prophetic. It was from

Job 8:7: "Though thy beginning was small, yet thy latter end should greatly increase." How literally true has this promise been fulfilled in the history of this people. Then they were indeed a "feeble folk," but in a single short century they have become a mighty army, a million and a half strong, and now constitute one of the greatest factors in the religious world.

2. Trouble with the Pittsburgh Synod

The "Declaration and Address," as to its immediate effect on the people, was a disappointment to Mr. Campbell. Its arguments, overtures and entreaties, though kind in spirit, and thoroughly Scriptural, seemed powerless among them. They neither accepted nor rejected them, but let them severely alone. And it looked as if the "Association" was drifting in the direction of a distinct religious body, and they were in danger of becoming another sect in the ridiculous attitude of pleading for the destruction of all others. Such a thought was most abhorrent to the Campbells. Like most of the reformers before them, they would not add another to the already long list of sectarian bodies, but would correct their wrongs from within. And while they were worrying over the matter, a solicitation came for them to form a union with another Presbyterian body. The son opposed it privately, but felt that he was too young to make public his opposition. His high regard for the judgment of his father also restrained him. And so, on October 4, 1810, Thomas Campbell, on behalf of the "Association," applied for membership in the Pitts-

burgh Synod. In the application he was careful to guard against all misunderstandings. He made it clear that they were not a church, but only a society of Christians formed for the purpose of promoting Christian union; neither would they submit to the laws of the Synod except as those laws harmonized with the Bible. In a word, they were not to become Presbyterians, but would co-operate with them in their work. They were neither ready to lose their identity nor to modify their lofty aim.

Under the circumstances, of course, the application was denied. "For a party to have admitted into its bosom those who were avowedly bent on the destruction of partyism," says Richardson, "would have been suicidal. It would have been only to repeat, in another form, the story of the wooden horse of Troy, and to have the gates of its well-walled ecclesiastical city thrown open to its enemies." But Mr. Campbell's dread of increasing the number of denominations, for the moment, seemed to blind him to the absurdity of the situation.

Had the Synod been as courteous in its refusal as Mr. Campbell was in his application, the result would have been different; but it went out of its way to say some very unkind things, and closed with these words: "For the above, and many other important reasons, Mr. Campbell's request can not be granted." Of course no self-respecting man, however averse to controversy, could remain silent under these circumstances, and so Mr. Campbell demanded to know what was included in the omni-

bus phrase, "many other reasons." He was assured that no immorality was implied, but that it referred to four grave errors: (1) That he had taught that there were opinions in the "Confession of Faith" not found in the Bible; (2) that infant baptism was not authorized by the Scriptures; (3) that he was opposed to human creeds, and (4) that he encouraged his son to preach without any regular authority.

When he saw that his character was not attacked, Mr. Campbell was disposed to dismiss the matter without comment. But not so with his son. His opposition to the whole affair in the beginning now being vindicated, he felt that the time for weak submission had passed, and that something aggressive was demanded. He was young, his blood was hot, and he was unwilling to stand by and allow the Synod to go out of its way to mistreat his honored father and his brethren. And though inexperienced in religious polemics, like David, he was ready to meet any Goliath who would champion what he believed to be the wrong. Accordingly, at the semi-annual meeting of the Association now near at hand, he addressed a large audience, setting forth its spirit and purpose.

Little did the Synod think that this bold youth who thus took up the gauntlet which they had thrown down would soon meet and overthrow the greatest champions of denominationalism and infidelity in the land. They never dreamed of his extraordinary power. "But," as Grafton says,

"Alexander Campbell was no ordinary young man. Like Minerva, who stepped full-grown from the brain of Jove, he stepped upon the platform an accomplished speaker, a master of assemblies, already possessed with the power to sway men's hearts."

3. Positions of Father and Son Reversed

At the close of his great address the positions of the father and son were reversed. Until now the father was the recognized leader. It was his voice which first pointed out the sin of division and the way to union in Christ. It was his pen which wrote the "Declaration and Address," the most important production of the age. But henceforth the son, without edict of church or council, and without conference with the father, takes his honored and responsible place. The day had come when the opposition had grown so strong and tyrannical that a more aggressive leader was needed, and the father instinctively and gladly stepped to the rear, and, as he passed, he threw his mantle over the shoulders of his son.

The change came by the direction of God. These were providential men about whom we are speaking. Thomas Campbell was by nature and training the man to discover the need of the religious world. But it required one less averse to conflict, and less concerned about immediate results, to apply the remedy. A bold, strong, daring leader was needed, and his son, Alexander, was the man for the hour. But this does not reflect unfavorably on the father. It is no reflec-

tion on the surveyor of a great highway that another is called to build the road. Is John the Baptist any less a hero because as the "Morning Star" he was eclipsed by the "Sun of Righteousness"? Is it not honor enough for the father that he wrought out the platform of the greatest religious movement since the apostolic age, and trained a son to present it successfully to men? It was Jehovah's plan that the father should lay the foundation and the son should build thereon.

4. The Church in the Wilderness

After the failure of this well-meant effort there was no course open but to organize a church. They called it "Brush Run." It was veritably a church in the wilderness. This step was not of choice, but of compulsion. They could not otherwise enjoy their religious privileges, or perform their sacred obligations. The organization was effected May 4, 1811, with a membership of thirty. Thomas Campbell was elected elder; John Dawson, George Sharp, William Gilchrist and James Foster were chosen deacons. On January 1, 1812, Alexander Campbell was ordained as a preacher.

At their first meeting, June 16, Alexander Campbell preached and the Lord's Supper followed. Several of the members declined the emblems, and, on inquiry as to the cause, it was learned that as they had not been baptized they felt they had no right to them. It was also discovered that nothing but immersion would satisfy them. Neither of the Campbells had been immersed, but as their plan was to make this a question of forbearance, allow-

ing each one to settle it for himself, without discussion, they were buried with their Lord in the waters of Buffalo Creek.

5. Progress Let us pause for a moment and note some steps of progress that had been made thus far:

a. THEY HAD DISCOVERED THAT THE CHURCH WAS SICK. This was important, for men will have nothing to do with the doctor until convinced that they are sick. How many consumptives might have lived longer but for a fatal error at this point.

b. THEY HAD LOCATED THE CAUSES OF HER SICKNESS. Among these causes were division, absence of love for each other among these divisions, a beclouded theology, human creeds and rank infidelity. A correct diagnosis is of the greatest importance.

c. THEY HAD FOUND THE REMEDY. Union in the Christ with the Bible as the basis of authority. This meant the restoration of the New Testament Church, the most important of all.

This was remarkable progress, all things considered. This heroic little band, our "Pilgrim Fathers," saw not fully the way they were going, but well they knew their Guide. They had discovered a few of the fundamental principles and had embraced them with their whole hearts. Other questions, such as the plan of salvation and the action and meaning of baptism, which afterwards loomed up large, had scarcely been thought of. But the leaven was in the lump, and time would do the rest. It is not so important *where* a man is as the

direction in which he is headed. These men were a long way from the Apostolic Church, but their loins were girded, the pillar of light was leading, and they were headed in that direction.

Alexander Campbell was married to Miss Margaret Brown, daughter of John Brown, of Brooke County, Virginia (now West Virginia), March 13, 1811. Just one year later a little girl came into the home, and brought them many blessings, among them a demand that the question of infant baptism be restudied. Questions are never settled until they are settled right. Like Banquo's ghost, they refuse to down until they are downed according to the eternal principles of truth.

As already seen, the Campbells had decided that this was to be a question of forbearance, each one deciding it for himself. "As I am sure," said Alexander Campbell, "it is unscriptural to make this matter a test of communion, I let it *slip*. I wish to think and let think on these matters." Here is proof of the fact that we often look at a thing, but do not see it. Two things are essential to sight—the object and the angle. There is an angle in which light is absorbed by an object, and there is one in which it is reflected by it, hence an object is visible or invisible, important or unimportant, according to the viewpoint. This question, as seen from the viewpoint of their education and inheritance, was not to be neglected, but it was not to be made a test of fellowship. Most of the members at Brush Run had been baptized in infancy, and thought they had done their duty in the matter.

Thomas Campbell, expressing the prevailing idea on the subject, said that "it was not necessary for them to go, as it were, out of the church merely for the purpose of coming in again by the regular and appointed way."

But a baby is a revolutionizing power in the home. Until it comes, the whole great question of babyhood, one of the truly great questions of the world, is treated theoretically. And if there is any one better qualified to deal with it than another, it is the one who has had no experience with it. But after the baby arrives, the question ceases to be theoretical, and becomes most intensely practical. The ancestors of this particular child had for generations been believers in infant baptism. But the grandfather and father had solemnly agreed that all religious questions should be settled by the Bible. Their motto was: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Hence they turn to the old Book for light. Being a thorough Greek scholar, the father went into the original with his investigations. He was soon satisfied that a *penitent believer* was the only Bible subject of baptism. He was startled and stunned at the discovery, but he had the courage of his convictions, and it was once for all accepted. He did not stop here, but pressed his investigations into the meaning of the original word, and in a little while was convinced that it meant *immersion*. He paused for a moment, dazed and shocked, but it was only for a moment. His ancestral faith, hoary with age and honors, was being destroyed,

and he could not witness the scene except with deep emotion. But, being a logician, he saw that bad as these two discoveries were, the worst was yet to come. If neither affusion nor infant baptism was in the Book, then *he had never been baptized.* The wife fully agreed with her husband, and they lost no time in adjusting themselves to the new light shining on their pathway. Matthias Luce, a Baptist preacher, agreed to immerse them. The son, always thoughtful of his father, apprized him of his purpose, before taking the step. He was rather reticent, but, knowing the competency of his son, both in scholarship and character, to settle such questions, he interposed no objections.

The agitation in the Campbell family on the subject of baptism was widespread, and yet there had been no conferences on the subject. Dorothea, a sister of Alexander, told her brother that she had been reading her Bible carefully, and was convinced that it did not teach infant baptism, and she asked him to speak to her father about it. The brother, smiling, told her that he and his wife had reached the same conclusion, and that he was then on his way to see Mr. Luce about baptizing them. Here is another proof that God was moving on the hearts of the people and leading them to the truth as it was in the Scriptures.

June 12, 1812, was the day of the baptisms, and Buffalo Creek the place. Mr. Luce, on his way to Buffalo, spent the night with Thomas Campbell. The next morning, as they were about to start to the water, Mr. Campbell told him that he and his

wife, after a thorough study of the question, had decided to be immersed. This was the first intimation to others that the older people had also been involved in the baptismal agitation, and it added greatly to the interest of the subject.

The prominence of the parties to be baptized, and the novelty of the scene (for Baptists were not numerous in that section), attracted an immense audience to the home of David Bryant, near the Buffalo. Thomas Campbell, in an elaborate address, gave the reasons resulting in this action, and said they must walk in the light as God had it shine on their way. Alexander followed in a strong address, emphasizing the two points that immersion alone was Bible baptism, and that the penitent believer was the only proper subject of the ordinance. James Hanen and wife were convinced by this address, and the seven were baptized by Mr. Luce on this occasion.

Mr. Campbell at this time took another advanced step in the restoration of the primitive practice. He and Mr. Luce had agreed that the ordinance should be in strict harmony with apostolic custom, and as there was no precedent for the "religious experience" practiced by Baptists as a prerequisite for baptism, this was to be omitted, and the confession made by Peter at Cæsarea Philippi, "Thou art the Christ, the Son of the living God" (Matt. 16:17, 18), would be substituted in its place. Mr. Luce hesitated here, not because the change suggested was not Biblical, but because it was not according to "Baptist usage"; but he finally yielded,

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saying that he believed it to be right, and he would do his duty and risk the censure likely to be heaped upon him. And so, perhaps, here for the first time "the good confession," as practiced by the early Church, was honored and emphasized on American soil.

The influence of this meeting was immediate and widespread. On the next Lord's Day at Brush Run thirteen others made "the good confession," and were baptized by Thomas Campbell. Many others followed their example, and in a short time the church was composed almost entirely of baptized believers. But a few turned away from them, refusing to discredit the faith of their ancestry. They could agree on everything except baptism, and so Richardson well says that "immersion, apt emblem of separation from the world, occasioned a separation between those who had been previously united in religious fellowship."

They were making rapid progress in their search for the "old paths." The discovery of one truth led to the discovery of others. They were like travelers in a forest. Often the finding of a single dim path leads to others not so dim, till finally they are on a well-beaten roadway which is easily followed. We have already seen three important discoveries, and now we see three others. The first three are general in their character, but these have to do with the details in giving one's self to God. They are:

1. *That immersion is the baptism of the Bible.* They had received without question the faith of

their fathers for generations. But when forced to study the matter for themselves, as honest scholars, they saw at once that immersion alone was taught in the Book, and that affusion was of a later date, and of human origin.

2. *That the penitent believer was the only proper subject of baptism.* The baptism of infants, like sprinkling and pouring, had been practiced so long that it would have been almost sacrilegious to question its validity. But when they were compelled to find Bible authority for the baptism of their baby, or leave it unbaptized, again, as conscientious scholars, they had to abandon one of their most cherished traditions.

3. *That "the good confession," made from the heart, was the sole condition preceding baptism.* They saw that Christ was the only Saviour of men, and when the lost would come to him they were not required to relate a "Christian experience," a thing impossible for the sinner, but to confess him as their personal Saviour, and, on the confession of faith, be baptized into his name.

As Alexander is now the recognized leader of the great work inaugurated by his father, it is well that we hear a word from him on the questions before them at this time. In giving his reasons for not being a "party man," he said:

1. "Because Christ has forbidden me. He has commanded us to keep the unity of the Spirit; to be of one mind and one judgment; and to call no man master on the earth."

2. "Because no party would receive into com-

munion all whom God would receive into heaven. God loves his children more than our creeds."

3. "But if I am asked by a partisan, 'Could you not join us and let these things alone?' I answer, No, because—

"(1) The man who promotes the interest of a party stands next in guilt to the man that made it. The man that puts the second stone on a building is as instrumental in its erection as the man that laid the first.

"(2) All parties oppose reformation. They all pray for it, but will not work for it. None of them dare to return to the original standard. I speak not against any particular denomination, but against *all*."

These clear-cut utterances show that this young man was not simply a religious zealot, but a philosopher, with an intelligent appreciation of the mighty task to which his Master had called him.

Review.

1. What of Alexander Campbell's first two sermons?
2. Tell of the experience of the Campbells with the Pittsburgh Synod.
3. Tell of the change of leaders.
4. What of the organization of the Brush Run Church?
5. Name four points of progress.
6. Tell of the marriage of A. Campbell.
7. What of the struggle with the baptismal question?
8. Tell of the immersion of the Campbells.
9. What of the effect on Brush Run Church?
10. Name three other points of progress.
11. Why was A. Campbell not a "party man"?

V.

INTO AND OUT OF THE BAPTIST CHURCH

OUTLINE—CHAPTER V.

1. Immediate Results.
    - *a.* Enemies.
    - *b.* Friends.
    - *c.* Influence.
    - *d.* Lessons.
2. Sermon on the Law.
3. "Christian Baptist."
    - *a.* Name.
    - *b.* Prospectus.
    - *c.* "Bethany."
    - *d.* Influence.
    - *e.* Raking Fire.
    - *f.* Destructive and Constructive.
4. "Millennial Harbinger."
5. Into the Mahoning Association.
    - *a.* Eagle in a Storm.
    - *b.* Great Lieutenants.
    - *c.* Scott's Signal Honor.
    - *d.* Tidal Wave.
6. Out of the Baptist Church.
7. Causes of Separation.
    - *a.* Divisions of the Bible.
    - *b.* Design of Baptism.
    - *c.* Conversion.
    - *d.* Creeds.
    - *e.* Administration of Baptism.
    - *f.* Reception of Members.
    - *g.* Call to the Ministry.
    - *h.* Lord's Supper.

V.

Into and Out of the Baptist Church.

1. Immediate Results

a. Enemies. The change of the Brush Run Church into a society of immersed believers naturally produced both enemies and friends—enemies among Presbyterians and friends among Baptists. The community was strongly pedobaptist, and the clergy, already displeased with Mr. Campbell's teaching, aroused and cultivated a bitter opposition against him. Their influence then was great—much greater than to-day—and the very atmosphere was impregnated with suspicion and misrepresentation. Friendships were sundered, business relations were disturbed, and homes were made unhappy. It even invaded the sacred places of public worship. More than once, when Thomas Campbell was baptizing, sticks and stones were thrown into the water, accompanied with threats of physical violence. But he always preserved the dignity and spirit of the Christian gentleman, and thus turned the coarse indignities into a blessing for himself and the cause he plead. But it is significant that his son had no such annoyances at his meetings. There was something in the tone of his voice and in the flash of his eye that forbade them, however bitter the feelings of his enemies. He was a born

leader of men, and this power to cower an insolent foe was a part of his equipment as such.

b. FRIENDS. But over against this opposition there was a corresponding sympathy among the Baptists. They were not numerous in the vicinity of Brush Run, but eastward on the Monongahela River, and in the fertile valleys at the base of the Alleghany Mountains, they were sufficiently so to have an Association, called Redstone, named for an old Indian fort sixty miles above Pittsburgh, where Brownsville is now situated. This Association urged Brush Run to enter their fellowship, claiming that they held enough in common to justify the union. They felt a pardonable pride in the fact that these two strong and scholarly men, after thorough investigation, had adopted their views on the action and subjects of baptism. But the Campbells, remembering their experience with the Presbyterians, were a little shy. However, after much thought and prayer, and still anxious to avoid even the appearance of forming a new denomination, they decided, on certain conditions, to enter the Redstone Association. This matter was brought before the Brush Run Church in the autumn of 1813, and it was decided to accept the invitation from their Baptist brethren on the condition that they be "allowed to teach and preach whatever they learned from the Holy Scriptures," "regardless of any creed or formula in Christendom." This decision was presented to the Association, and after considerable discussion it was voted to receive them.

c. Increased Influence. After this the Baptist churches were thrown open to Mr. Campbell, and his services were sought far and wide by his new brethren, and, mounted on his faithful horse, he gladly responded to the calls. Wherever he went he was bold to make known his peculiar views. He would hide nothing from them. He discussed such questions as the place and purpose of baptism; the Lord's Supper; regeneration; conversion; Christian union; the covenants; the law and the gospel, etc. Great audiences flocked to hear him, and friends were made by the thousands. He soon was regarded as the leading champion of their cause, and when they needed a special representative on important occasions they turned to him. At their request he met in debate Rev. John Walker, at Mt. Pleasant, Ohio, in 1820, and Rev. William McCalla, both Presbyterians, at Washington, Kentucky, in 1822. These discussions added greatly to his prestige as a scholar, orator and polemic, and his Baptist brethren drew nearer to him, and began to take him more fully into their confidence. At a private conference with a number of the preachers at the close of the McCalla debate, he candidly but kindly said to them: "Brethren, I fear that if you knew me better you would esteem and love me less, for let me tell you that I have almost as much against you Baptists as I have against the Presbyterians."

d. Important Lessons. Mr. Campbell learned two important lessons from the discussions: First, their value as educational agencies. "A week's

debating," he said, "is worth a year's preaching;" and, second, the value of the printing-press in disseminating truth. Both debates were published in book form, and wherever they went they were like torchlights among the people, who were generally in the dark on the questions discussed.

2. Sermon on the Law

But trouble was brewing for Mr. Campbell in the Baptist fold. He had some enemies who hounded his every step, and who were always on the lookout for some new charge against him. As a rule, they were small men, filled with envy, and not overscrupulous in their methods. At the meeting of the Redstone Association at Cross Creek, Virginia, in 1816, he preached his famous "Sermon on the Law," which proved to be the entering wedge of separation between him and the Baptists. Such a sermon to-day would not produce the same results, for there has been much progress in all the churches during the century since then, and mainly because of this sermon; but then it was like a firebrand, and these enemies seized upon it, perverted it, and turned many against its author.

No single sermon ever delivered by this mighty preacher had the effect of this one. It was epoch-making. Here, for the first time, he drew clearly the difference between the law and the gospel, which proved in after years an impregnable bulwark in his conflicts with religious error. The law was temporary and local, but the gospel was for all time, and universal. The antitype had given way to the

type, and the shadow to the substance. As a system the law had waxed old and passed away. Only the ethical, which was necessarily immortal, remained. The Patriarchal dispensation was the starlight; the Jewish dispensation was the moonlight; that of John the Baptist was the twilight; and the Christian dispensation, beginning with the coronation of the Christ and the descent of the Spirit at Pentecost, was the full sunlight. The Patriarchs had the bud; the Jews had the blossom; the Christian has the matured fruit of divine grace.

3. The "Christian Baptist"

a. THE NAME. In 1823 Mr. Campbell established the *Christian Baptist,* a monthly journal devoted to religious culture. He did not like the name given to the journal, but accepted it on the suggestion of his father and Walter Scott, as an effort at conciliation. These brethren urged that since their work was largely among the Baptists, to use their name would be pleasing to them, and to modify it by the word "Christian" would prevent it from being regarded as denominational.

b. THE PROSPECTUS. The prospectus was clear and candid: "The *Christian Baptist* shall espouse the cause of no religious sect, except the ancient sect called Christians first at Antioch. Its sole object shall be the eviction of the truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of faith other than the Old and New Testaments, and the latter as the standard of the religion of Jesus Christ,

will, intentionally at least, oppose nothing which it contains, and recommend nothing which it does not enjoin." The enterprise was pushed with vigor. A building was erected near his home, presses and type were bought, printers were employed, and a regular publishing-house was established, which had a successful history of more than forty years. The industry and working capacity of the editor are seen in the fact that his preaching increased rather than diminished with the advent of the paper; he attended to an immense correspondence; supervised the publishing department; and for recreation he directed the work of his fine farm on the Buffalo.

c. The Name "Bethany." It was in connection with the publication of this journal that the name "Bethany," a name inseparably associated with the life and labors of Mr. Campbell, came into use. In the beginning, when the circulation was small, the paper was carried to West Liberty, a little village four miles away, and mailed from that point. But the circulation increased rapidly, and this plan became so inconvenient and burdensome that Mr. Campbell had a post-office established in his home and called it "Bethany," and for the next thirty years he was the postmaster.

d. Influence. The influence of the *Christian Baptist* was remarkable. The brilliant and fearless editor was a sort of free lance, resembling Elijah and John the Baptist. Religious circles were stirred to the center, and fast friends and furious foes gathered about him, and his influence was

multiplied many-fold. Bible reading became the order of the day, and, like the Bereans, the people searched the Scriptures daily to see if the strange, new things he said were true. The characteristic atmosphere was no longer stagnation, but agitation. There was no such thing as sitting on the fence. Neutrality was impossible. Men had to take sides. Preachers denounced it and warned their people against reading it, but they read it all the more, and converts were numerous, and many of them were the strongest men of the land; such men as P. S. Fall, James Challen and D. S. Burnet.

e. Raking Fire. The paper kept up a raking fire all along the line, but was especially severe at certain points. The editor was hard on the professional clergy and handled them without gloves. He characterized them as "hireling priests," "textuary divines," our "scrap doctors," etc. Elijah at Mt. Carmel was not more sarcastic. He charged them with ignorance, pride, self-seeking, and an anxiety to keep the people in darkness so that they might lord it over them. He scored them for their clerical dress, their sanctimonious speech, their long-faced piety, their devotion to party, and their claim to a special divine call. He denounced with special severity their love of titles: "Reverend," "bishop," "doctor" and "father."

He was severe in his condemnation of the tendency to legislate, as seen in many of the conventions, synods and associations. Such gatherings for mutual edification, exhortation and co-operation he encouraged, but he opposed their tyranny and law-

making proclivities, and urged the churches to guard most sacredly their Christ-given liberty.

Human creeds were handled roughly by him. The "Philadelphia Confession" was popular among Baptists, and those who ignored it could have no fellowship in their associations. The Redstone Association at one time refused to admit fourteen congregations because the letters of their messengers failed to avow allegiance to the "Confession." This was at their meeting in 1827, to which Mr. Campbell was sent as a corresponding messenger from the Mahoning Association. The editor denounced them as misnomers, declaring that they were not confessions of *faith,* but of *opinions.*

f. Destructive and Constructive. But the work of the *Christian Baptist* was not simply destructive, but also constructive. Its editor was not an iconoclast. He only destroyed that he might build something better. His paper was always loaded to the guard with great dissertations on the fundamental questions of the religious life; notably among these was a series of editorials called "The Ancient Order of Things," expounding the apostolic faith and practice, which attracted wide attention, and produced much commendation and condemnation.

4. "Millennial Harbinger"

In 1830, after a remarkable career of seven years, the *Christian Baptist* gave place to the *Millennial Harbinger,* a monthly journal double its size, which continued till after the death of Mr. Campbell in 1865. No religious paper of that day,

and possibly no one of any day, ever had a greater influence in molding thought than did this one during these seven years.

5. Into the Mahoning Association

The great "Sermon on the Law" was the straw which broke the camel's back. The masses were carried away with it, and, as the leaders could not refute it, they redoubled their energies to close the mouth of its author. He was tried for heresy, but acquitted. But their zeal, worthy of a better cause, was increased rather than decreased by defeat. They circulated all manner of reports about him, not only involving his doctrinal standing, but his moral character also. At last, wearied with this continual strife, the Brush Run Church withdrew and united with the Mahoning Baptist Association of eastern Ohio. About this time (August, 1823) Mr. Campbell and about thirty others, mainly from Brush Run, organized a church at Wellsburg, Virginia, now West Virginia, the second congregation in the Restoration Movement. The wisdom of this change was manifest in the fact that the Mahoning Association soon wheeled into line with the work of the Campbells.

a. Eagle in a Storm. Mr. Campbell, like an eagle in a storm, only rose the higher and soared the more grandly because of the furious winds shrieking about him. In his new journal he was proving himself as powerful with the pen as he was in the pulpit, and the work went forward with leaps and bounds. In Kentucky men like "Raccoon" John Smith, P. S. Fall, John T. Johnson,

the Creaths, Vardeman, Morton, etc., were his magnetic leaders. Vardeman baptized 550 people in six months; Smith baptized 339 in six weeks; John Secrest baptized 222 in a hundred days; and others did as well.

b. Great Lieutenants. In Ohio, Adamson Bentley, Walter Scott, William Hodgen, Joseph Gaston, and others, aroused the people from their lethargy and rallied them under the new banner. Mr. Scott became the evangelist of the Mahoning Association in 1827. This Association, organized in 1820, consisted of ten Baptist churches (the number later was doubled) in eastern Ohio near the Pennsylvania line, and between the Ohio River and Lake Erie, and was known as the Western Reserve. One of them (Wellsburg) was in Virginia. It had a choice population, mainly from New England. Scott was a remarkable young man, thirty years old, and a born evangelist. He was a personal friend and ardent admirer of Mr. Campbell. The churches were spiritually dead. In 1825 they reported only sixteen conversions. But God wrought wonders in them through this new evangelist. He was a close student of the Bible, and he resolved to preach the same gospel preached by the Apostles, and to preach it in the same way. He would adopt not only their message, but also their method. At first he failed. It was so new and novel that the people, astounded, would hear, but would not obey. But he persevered and God gave him the victory. A tidal wave swept through the churches and the first year there were one thousand

conversions. And during the next two years, when his labors closed, the interest and enthusiasm increased, and, like a flood, swept everything before it. Not only individuals by hundreds and thousands were saved, but often entire congregations embraced "the ancient order of things." Baptist churches would vote out the "Philadelphia Confession" and substitute the Bible in its place. Presbyterians, Lutherans and Episcopalians were also reached in large numbers. The Deerfield Methodist Church came over as a whole. Mr. Campbell, like a great general, kept his eye on the field, and he became alarmed lest the burning zeal of his able and ardent lieutenant should lead him into error; and he sent his father to visit his field of labor to see and report the work. From New Lisbon, April 9, 1828, he wrote as follows:

"I perceive that theory and practice in religion, as in other things, are matters of distinct consideration. We have spoken and written many things *correctly* concerning the ancient gospel, but I must confess that in respect to the direct application of it, I am, for the first time, on the ground where the thing has appeared to be practically exhibited to the proper purpose. Mr. Scott has made a bold push to accomplish this object by simply boldly stating the ancient gospel, and insisting upon it."

c. Walter Scott's Signal Honor. This means that the Campbells had discovered the panacea for the world's sins, but they had not practically applied it. And let it be said, for the sake of truth and to the glory of Walter Scott, that he was the first

man in America, if not in the world, to take the field notes of the Apostles, discovered and republished by the Campbells, and run and apply the original survey, beginning at Jerusalem.

d. Tidal Wave. And what was true in Kentucky and Ohio was also true on a smaller scale in Pennsylvania, Illinois, Indiana, Missouri, Tennessee and Virginia. The Baptist historian, Benedict, speaking of the First Baptist Church of Nashville, Tennessee, says: "It increased between three and four hundred members, when the Campbellites succeeded in making proselytes to their views of nearly the whole of this great and growing interest. The pastor and people, with their chapel, all were brought under the influence of the Reformers." The New York *Baptist Register* of 1830 says: "Mr. Campbell's paper, and their vigorous missionary efforts, are making great achievements. It is said that one-half of the Baptist churches of Ohio have embraced this sentiment, and become what they call Christian Baptists. It is spreading like a mighty contagion through the Western States, wasting Zion in its progress." Another Baptist, writing to Mr. Campbell in 1828, said that in "traveling twenty-five hundred miles I found only four regular Baptist preachers whom you have not corrupted."

6. Out of the Baptist Church

The opposition to the work did not lessen in its bitterness toward Mr. Campbell personally as his influence increased, but it was also turned against his converts who came from the churches.

This was especially true of the Baptists. Mr. Campbell knew it, and he kept the people posted regarding it. Much as he deplored the thought of organizing a new religious body, the stubborn facts facing him were driving him to the conviction that his mission could not be fulfilled within the narrow limits of any denomination. He had hoped the Baptist churches would return to apostolic practice and become the nucleus around which the religious world could be rallied, but his hope was growing weaker every day. Speaking of the probable separation, he said:

"If there be division, gentlemen, you make it, not I; and the more you oppose us with the weight of your censure, like the palm-tree, we will grow the faster. I am for peace, for union, for harmony, for co-operation with all good men. But I fear you not. If you fling firebrands, arrows and discord into the army of the faith, you will repent it, not me. You will lose influence, not me. We covet not persecution, but disregard it. We fear nothing but error; and should you proceed to make divisions, you will find that they will reach much farther than you are aware, and that the time is past when an anathema will produce any other effect than contempt from some and a smile from others."

And finally when the inevitable came, and he and his brethren were forced to leave the Baptist fold, he said: "All the world must see that we have been forced into a separate communion. We were driven out of doors because we preferred the approbation of the Lord to the approbation of

any sect in Christendom. If this be our *weakness,* we ought not to be despised; if our *wisdom,* we ought not to be condemned. We have lost no peace of conscience, none of the honor which comes from God, none of the enjoyments of the Holy Spirit, nothing of the sweets of Christian communion, by the unkindness of those who once called us brethren.

> " 'More true joy Marcellus exiled feels
> Then Cæsar with a Senate at his heels.'

"We have always sought peace, but not peace at war with truth. We are under no necessity to crouch, to beg for favor, friendship or protection. Our progress is onward, upward and resistless. With the fear of God before our eyes, with the example of the renowned worthies of all ages to stimulate our exertions, with love to God and man working in our bosoms, and immortality in prospect, we have nothing to fear, and nothing to lose that is worth possessing."

These are the ringing words of a man who believes he has a mission and who is determined, regardless of the cost, to be true to Him from whom he received it. To some they will appear to be lacking in the element of human kindness. But it should be remembered that Mr. Campbell was a young man, that the provocations were great and that his enemies had seen to it that the combative in him had been fully cultivated. When an old man, mellowed and enriched by age and experience, his tone was softer and sweeter, and he regretted more keenly that the separation ever took place.

The causes of the separation were both doctrinal and practical. Some of the most important of the doctrinal causes were these:

7. Causes of the Separation

a. Regarding the Proper Division of the Bible. As early as 1816, when the "Sermon on the Law" was preached, this point was emphasized. Mr. Campbell did not discard the Old Testament, as often charged by his enemies, but only claimed that "the handwriting of ordinances that was against us," which was contrary to us, "and which by Christ was taken out of the way, nailing it to the cross," was not binding in our day. He taught that the Old Testament, as much as the New, came from God, but that it was given specially to the Jew, and not to the whole world, and that it was not a book of authority to the Christian, except as its teachings were incorporated in the New. Of course its moral principles, like their author, were immortal. But the Baptists insisted on the equal authority of both books. Robert Semple, one of their leaders, said: "I aver that the Old and New Testaments are essentially the same as to obligation, and stand in the same relation to each other and to us as different parts of the New Testament do to each other." But Mr. Campbell said the difference was like that between a State when a Territory, and when later it became a State. The Territorial constitution is binding only to the extent that it is re-enacted in the constitution of the State.

b. Regarding the Design of Baptism. In his

debate with Walker in 1820 Mr. Campbell asserted that baptism was connected with remission of sins. In his debate with McCalla three years later, he made the same argument with added emphasis and illustrations. But in 1830 he made a distinction between the change of heart and the change of state. "A change of heart," he said, "though it necessarily precedes, is in no sense equivalent to, and never to be identified with, a change of state." He compared it with the marriage ceremony, which is not for the purpose of changing the hearts of the contracting parties, but their state or relationship, and that they are not married, however great the change of heart toward each other, until this ceremony has taken place. The Baptists called this "baptismal regeneration," or "water salvation," and rejected it as the baldest and boldest kind of heresy. They claimed that baptism was not in order to, but because of, remission of sins, and therefore it did not precede, but followed, forgiveness of sins.

c. Regarding Conversion. Baptists were strongly Calvinistic, and taught that man, "dead in trespasses and in sins"—as dead spiritually as Lazarus was physically—required a spiritual miracle through the direct operation of the Holy Spirit in order to spiritual life, just as it required a physical miracle to give life to the body of Lazarus. Mr. Campbell claimed that his death in sin did not destroy his power of choice, otherwise he would not be responsible; but that he was converted or not, not because of some miraculous

power, exerted or withheld, but because of his own decision in the matter.

d. Regarding Creeds. The Baptist believed that human creeds were essential to church life, and most of them had adopted the "Philadelphia Confession." Mr. Campbell argued that creeds had not one word to justify them in the Bible, and that their use had also condemned them. From the first they had been the prolific source of division. The Apostolic Church, organized and directed by inspired men, had no such creed.

Some of the most serious practical differences were these:

e. Regarding the Administration of Baptism. Baptists said that only ordained preachers had the right to baptize. On the other hand, Mr. Campbell taught that since all Christians were kings and priests unto God, each one had a right to administer the ordinances of the Lord's house.

f. Regarding the Lord's Supper. The Baptist custom was to observe this ordinance once a quarter or once a month, while Mr. Campbell plead for its observance once a week. He showed this to have been the practice of the primitive Church by both the New Testament and later church history. The Baptists practiced "close communion," but he taught that each should examine himself, and not his brother, "and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28).

g. Regarding the Reception of Members into the Church. The Baptists required their converts to relate a "Christian experience," either

to the officers or to the congregation, and they were received or rejected by a vote. If the experience indicated a genuine conversion, they were received; if not, they were rejected. But Mr. Campbell said all who believed with the whole heart in the Christ, and confessed him before men, should be baptized into the "one body," the Church.

h. Regarding the Call to the Ministry. The Baptists believed that every genuine call to the ministry was accompanied by some miraculous manifestation akin to the light and voice in Saul's conversion and call. Mr. Campbell insisted that the cases were not parallel; that Paul was called to be an Apostle, and the miraculous was an essential in all such cases, but, Apostles not being needed now, the miraculous was no longer essential to the call. Now, when a consecrated and gifted young man, like Timothy, is well reported of by the churches, they call him, and set him apart to "the ministry of the word."

These, and kindred points, constantly agitated, and often exaggerated, finally did their work, and separated a people who ought to have been one. No exact day can be named as the time of this sad occurrence, for it was gradual in its growth and consumed several years in its consummation, but the year 1830 is not far from the correct date. After this time the followers of Campbell were known as "Christian," "Disciples of Christ," or "Christian Churches," the legal title usually being the "Church of Christ" at such a place.

During the eighty-four years since the separa-

tion, Time, God's gracious minister of healing, who loves to hide the wounds of war with tender grasses and fragrant roses, has done much toward healing those old sores, so that in many places the two peoples are now nearer together than ever before. And it is the hope and prayer of many in both communions that the time may soon come when these, the two largest immersionist bodies in America, may be one.

Questions.

1. When did the Campbells enter the Baptist Church?
2. Why did this act produce new enemies and new friends?
3. When were the debates with Walker and McCalla?
4. What lessons were learned from the debates?
5. What of the "Sermon on the Law"?
6. What of the *Christian Baptist*?
7. How did "Bethany' get its name?
8. What special things did the *Christian Baptist* oppose?
9. What of the *Millennial Harbinger*?
10. What of the growth of the cause at this time?
11. What of Walter Scott?
12. What of Campbell's warnings against division?
13. State the causes of the separation.

VI.

THE STONE MOVEMENT

OUTLINE—CHAPTER VI.

1. Early Life.
   - *a.* Birth.
   - *b.* Conversion.
   - *c.* Calvinism.
2. Early Ministry.
   - *a.* Ordination.
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3. Later Ministry.
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   - *d.* Distinguished Honor.
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   - *a.* Preliminary Meetings.
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   - *e.* An Important Result.
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   - *g.* The Younger the Stronger.
   - *h.* Love the Leading Element.

VI.

The Stone Movement.

1. Early Life

Alexander Campbell was now forty-two years of age, just entering the prime of his splendid manhood. The "Declaration and Address" was issued in 1809, hence he had been twenty-one years developing the principles of the mission upon which his Master had sent him. Like a great ship, it took time to fully loose him from his moorings and swing him into the open sea; but he is there now, and ready for the voyage.

As already seen, the spirit of union was by no means confined to the Campbells, but it was abroad in the land. It was found on both sides of the Atlantic, and in the ranks of many of the churches. The largest and most influential of the union movements was led by Barton W. Stone.

a. Birth. Mr. Stone was born near Port Tobacco, Maryland, December 24, 1772, sixteen years before the birth of Alexander Campbell. He was the youngest of a large family, and the father died while the child was too young to remember him. When he was seven years old the mother moved to Pittsylvania County, Virginia, near the place where this writer was born and reared. Here, in full view of the beautiful Blue Ridge Moun-

tains, the boy grew to young manhood. The hardships of pioneer life, intensified by the privations incident to the Revolutionary War, were important elements in laying the foundation of the strong life of Mr. Stone. From the humble home in the forest, and only thirty miles away, he could hear the guns of General Green and Lord Cornwallis in the battle of Guilford Court-house, North Carolina.

b. Conversion. Mr. Stone, like most thoughtful young men of that time, when he would become a Christian, had serious trouble with Calvinistic theology. He was taught that all men were totally depraved, unable to think a good thought, utter a good word, or do a good deed till God's "Spirit by some physical, almighty and mysterious power had quickened, enlightened and regenerated the heart." "I asked myself, Does God love the world—the whole world? And has he not almighty power to save? Had I a child whom I greatly loved, and saw him at the point of drowning, and utterly unable to save himself, and if I were able to save him, would not I do it? Would not I contradict my love to him—my very nature—if I did not save him? And will not God save all whom he loves?"

This reasoning drove Mr. Stone into the doctrine of unconditional election and reprobation as taught in the "Westminster Confession of Faith," and left him almost mad. Speaking of it later, he says: "I shudder while I write. Blasphemy rose in my heart against such a God, and my tongue

was tempted to utter it. Sweat profusely burst from the pores of my body, and the fires of hell gat hold of me."

All this time relief was at his finger-tips, but the clouds of speculative theology so blinded him that he did not see it. Finally, in desperation, he turned to the old Book, and these clouds fled away like mists before the sun, and his soul was at peace. "From this state of perplexity," he says, "I was relieved by the precious word of God. I became convinced that God did love the whole world, and that the reason why he did not save all was because of their unbelief; and that the reason why they believed not, was not because God did not exert his physical, almighty power on them, but because they received not the testimony given in his Word concerning his Son. I now saw that it was not against the God and Father of our Lord Jesus Christ that I had been tempted to blaspheme, but against the character of a God not revealed in the Scriptures."

c. CALVINISM. After this outburst of faultless logic and righteous indignation, Mr. Stone, in the solemnity of the presence of death, expresses his convictions concerning this doctrine. "Let me here speak when I shall be lying under the clods of the grave: Calvinism is among the heaviest clogs in Christianity in the world. It is a dark mountain between heaven and earth, and is amongst the most discouraging hindrances to sinners from seeking the Kingdom of God."

2. Early Ministry

a. Ordination. From this moment Mr. Stone was a new man. The shackles which had fettered him were broken, and the scales which had blinded him had been removed, and as a free man with clear vision he threw himself with ardor into his work. He became a candidate for the ministry; but when asked if he accepted the "Westminster Confession of Faith," he answered, "As far as consistent with the Word of God," thus showing himself in perfect harmony with the slogan of the Campbells: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent."

b. Wonderful Revival. In 1801, having heard of a wonderful revival in southern Kentucky, he went down to study the work. There, in Logan County, multitudes gathered, and strange things transpired. "The scene to me," he says, "was new and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours in an apparently breathless and motionless state—sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan, a piercing shriek, or by a prayer for mercy most fervently uttered. After lying there for hours, they obtained deliverance. The gloomy cloud which covered their faces seemed gradually and visibly to disappear, and hope in smiles brightened into joy—they would rise, shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive. My conviction was that it was a good work—the work of God."

Mr. Stone returned from these strange and stirring scenes fired anew with holy zeal. His first sermon at Caneridge was on the words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This was the beginning of another revival similar to the one he had visited. Experiences on the part of sinners were equally strange and startling. And the people in equal numbers came from far and near, and thousands turned to God. It looked in some respects like another Pentecost. Twenty-five thousand people camped on the ground until the food supply failed, and would have remained longer could they have been fed. Like fire in stubble, the influence of the meeting swept abroad until a wide scope of country was involved. Doubtless there was fanaticism here, but it was not all fanaticism, or good and permanent results would not have followed as they did.

3. Later Ministry

a. Colaborers. Mr. Stone was surrounded by some strong colaborers in this work: Richard McNemar, John Thompson, John Dunlavy, David Purviance and Robert Marshall. Their preaching was in direct conflict with the "Confession of Faith." They taught that salvation was for all, and that every one, without the aid of the miraculous influence of the Spirit, could be saved. No wonder this preaching wrought wonders, for it was the same kind that wrought wonders in the early Church.

Neither is it strange that it aroused violent opposition, for Satan knew its danger to his Kingdom, and he would, if possible, stop it. So, in a short time they were tried for heresy in the synods and presbyteries for preaching uncalvinistic doctrines. McNemar was the first victim, and when they saw that he would be excluded from the fold, these five men, during a recess of the Synod, retired to a garden, and, after prayer and consultation, drew up a protest, a declaration of independence, and a withdrawal from their jurisdiction, but not from their communion. . This protest was presented to the Synod by the moderator, and it greatly surprised and enraged that body.

These brave men retired to the home of a friend near by, and were quickly followed by a committee from the Synod seeking to reclaim them. During the conference with the committee, one of its members, Matthew Houston, was converted to the righteousness of their cause, and united with the protestants.

When the Synod received the report of this committee it solemnly suspended the dissenters because they had departed from the doctrine and usages of the Church, and had taught a doctrine subversive of the "Confession of Faith." But in this second point they were unjust to Stone, for he was ordained with the understanding that he accepted the "Confession" only so far as it agreed with the Bible.

b. Springfield Presbytery. Immediately these brethren formed themselves into an organization

known as the Springfield Presbytery. They sent a vigorous letter to their churches, telling them what had transpired, and why they had withdrawn from the Synod. They also filed their objections to the "Confession of Faith," and to all human creeds, and their determination to take the Bible, and the Bible alone, as their only rule of faith and practice. This letter was widely circulated, and it had a large influence.

c. Breaks with Denominationalism. The ties of confidence and love, binding Mr. Stone to his churches, were tender and strong, and it was painful to break them. But he had new light, and he must walk in it; and so he told them that he could not longer preach Presbyterianism, and that he would henceforth labor to spread the Redeemer's Kingdom irrespective of denominationalism. He released them from all financial obligation, and said he would continue to preach among them, but not as their pastor. Having already freed his slaves, and now having no salary, he worked on his little farm to support his family. But he preached incessantly, and great throngs gladly heard him.

The Springfield Presbytery was an infant of a short life. Within a single year these men saw their distinctive name savored of party spirit, and they threw it overboard and substituted the name "Christian." This noble act, which should have commended them to all good men, only intensified the opposition against them.

d. Distinguished Honor. In the light of all this, it would seem *that the distinguished honor of*

organizing the first churches since the great apostasy, with the Bible as their only rule of faith and practice, and with "Christian" as the family name, belongs to these brave men, and that it occurred in Kentucky in 1804, *and that Caneridge was the first.*

e. Last Will and Testament. Light improved is always light increased, as the history of these men shows. They soon published "The Last Will and Testament of the Springfield Presbytery," one of the most unique productions in religious literature. The independent study of the Book was not long in causing them to abandon infant baptism and affusion. But none of them had been immersed, and for a moment they were puzzled as to how to overcome this difficulty; but it was only momentary, for they soon saw that the authority to preach the gospel involved the right to administer its ordinances, and so the preachers first baptized each other, and then baptized their congregations.

Let it be remembered that all this occurred five years before Thomas Campbell issued the "Declaration and Address," and eight years before he and his illustrious son were immersed.

f. Trials and Triumphs. For a time everything went well, and churches sprang up as if by magic over a wide territory. But a new fad called "Shakerism," a semi-religious socialistic movement from New York, was introduced, and it made havoc with the faith of many of their new converts. Two of the preachers lost their moorings and went with them, and the day which

dawned with such bright promise seemed destined to end in a night of densest darkness. But Mr. Stone, by nature as kind and gentle as a woman, was also courageous as a lion when courage was demanded, and stood manfully by the ship, and steered her safely through the storm, and out again into the peaceful waters of prosperity. But other troubles came, and two more of his preachers deserted him and returned to the original fold. Speaking of this in after years, he said: "Of the five of us who left the Presbyterians, I only was left, and they sought my life." But God did not desert him, and his influence increased greatly, and churches were planted in Kentucky, Tennessee and Ohio.

4. First Meeting of Stone and Campbell

a. First Impressions. In 1824 Mr. Stone and Mr. Campbell first met. When they compared views it seemed that there were irreconcilable differences between them. Stone thought Campbell heterodox on the Holy Spirit, and Campbell suspected Stone's soundness on the divinity of Christ. But on a fuller investigation they found these differences more imaginary than real, and they joined hearts and hands, and God blessed them with the most important work since the apostolic age. If good men would always thus deal with their differences, this blessed result would become one of the ordinary experiences of life.

b. Second Impressions. Theirs was a case of esteem and love on first sight, and this feeling

continued to the end of life. Stone, near the end, said: "I will not say there are no faults in Bro. Campbell, but there are fewer, perhaps, in him than any man I know on earth; and over these few my love would throw a veil, and hide them forever from view. I am constrained, and willingly constrained, to acknowledge him the greatest promoter of this Reformation of any man living." And this feeling was fully reciprocated by Mr. Campbell.

5. Forces United

a. Preliminary Meetings. With the leaders feeling thus toward each other, the work of union between their followers was well on the way when it was begun. And so, after a number of friendly conferences, it was decided to have a meeting of representative men from both sides at Georgetown, Kentucky, to continue four days, including Christmas Day of 1831. The results of this conference were so satisfactory that another was convened in Lexington on New Year's Day following. The spirit of the Master was supreme in these gatherings, and the blessings of the Lord rested richly on his people.

b. Lexington Meeting. The Lexington meeting was held in the old meeting-house of the Stone brethren on Hill Street on Saturday. At an early hour the house was crowded. Stone and John T. Johnson and Samuel Rogers and G. W. Elley and Jacob Creath and "Raccoon" John Smith were there, with many others worthy of special mention, but we have not space for their names. The

Lord has them in the heavenly records. It was not a convention of elders and preachers, but a great mass-meeting of all classes. It was decided that one man from each party should speak, setting forth clearly the grounds of union, and Stone and Smith were selected as the speakers. After a private conference it was agreed that Smith should make the first address.

At the appointed hour Smith, realizing the tremendous importance of the occasion, arose and delivered one of the great speeches of his life. The following quotation will give the reader an idea of the character of the address. He said:

"God has but one people on the earth. He has given to them but one Book, and therein exhorts and commands them to be one family. A union such as we plead for—a union of God's people on that one Book—must, then, be practicable. Every Christian desires to stand in the whole will of God. The prayer of the Saviour, and the whole tenor of his teaching, clearly show that it is God's will that his children should be united. To the Christian, then, such a union must be desirable. Therefore the only union practicable or desirable must be based on the word of God as the only rule of faith and practice.

"There are certain abstruse and speculative matters—such as the mode of divine existence, and the nature of the atonement—that have for centuries been themes of discussion among Christians. These questions are as far from being settled now as they were in the beginning of the controversy. By

a needless and intemperate discussion of them, much feeling has been provoked, and divisions have been produced. For several years past I have tried to speak on such subjects only in the words of inspiration, for it can offend no one to say about these things just what the Lord himself has said. Whatever opinions about these and similar subjects I may have reached in the course of my investigations, if I never distract the Church of God with them, or seek to impose them on my brethren, they will never do the world any harm. I have the more cheerfully resolved on this course because the gospel is a system of facts, commands and promises, and no deduction or inference from them, however logical or true, forms any part of the gospel of Jesus Christ. No heaven is promised to those who hold them, and no hell is threatened against those who deny them. They do not constitute, singly or together, any item of the ancient and apostolic gospel. While there is but one faith, there may be ten thousand opinions; and hence, if Christians are ever to be one, they must be one in faith, and not in opinion.

"For several years past I have stood pledged to meet the religious world, or any part of it, on the ancient gospel and order of things as presented in the Book. This is the foundation on which Christians once stood, and on it they can, and ought, to stand again. From this I can not depart to meet any man in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation

I may hold, yet not one gospel fact, commandment, or promise, will I surrender for the world.

"Let us then, brethren, be no longer Campbellites, or Stoneites, or New Lights, or Old Lights, or any other kind of lights, but let us all come to the Bible, and the Bible alone, as the only Book in the world that can give us all the light we need."

Stone, with his heart filled with love and hope, responded in a brief speech. "I will not attempt," he said, "to introduce any new topic, but will say a few things on the subjects presented by my beloved brother. Controversies in the Church sufficiently prove that Christians can never be one in their speculations upon these mysterious and sublime subjects, which, while they interest the Christian philosopher, can not edify the Church. After we had given up all creeds and taken the Bible, and the Bible alone, as our rule of faith and practice, we met with so much opposition that I was led to deliver some speculative discourses upon these subjects. But I never preached a sermon of that kind that really feasted my heart; I always felt a barrenness of soul afterwards. I perfectly accord with Brother Smith that these speculations should never be taken into the pulpit; and when compelled to speak of them at all, we should do so in the words of inspiration.

"I have not one objection to the ground laid down by him as the true Scriptural basis of union among the people of God; and I am willing to give him, now and here, my hand."

And as he spoke these words, he extended his hand to Smith, who received it rapturously, and the union of these two great bodies was virtually accomplished.

It was then proposed that all who felt willing to unite on the principles enunciated should signify it by giving to each other the hand of fellowship; and at once the audience arose and joyfully joined hands. A song was sung, and, amid tears of inexpressible happiness, the union was confirmed. On the Lord's Day following they broke the loaf together, and around the emblems of the suffering Saviour they renewed their pledge of love and loyalty in a common cause.

c. Messengers to the Churches. Smith and Rogers were sent among the churches to carry the glad tidings of the union, and to direct and confirm them in their new relations.

d. The People Contrasted. Dr. Richardson's wise words contrasting the two parties to this union are in point here. "While the features of this organization—the Stone wing—were thus, in a good measure, similar to those of the reformation in which Mr. Campbell was engaged, there were some characteristic differences. With the former, the idea of uniting all men under Christ was prominent; with the latter, the desire of an exact conformity to the primitive faith and practice. The one occupied itself chiefly with casting abroad the sweep-net of the gospel, which gathers fishes of every kind; the other was intent on collecting 'the good into the vessels' and casting 'the bad away.'

Hence the former engaged mainly in *preaching,* the latter in *teaching.* And thus they supplemented each other. Where one was strong, the other was weak. One appealed mainly to the head, the other to the heart. In one the protracted meeting 'was prominent,' and converts were multiplied; in the other the mists and clouds of theological speculation were dissipated, and the Church of the apostolic days was being brought back into view. In a word, one was gathering fuel and the other fire, and when the two were properly adjusted, the world was stirred as it has not been since the days of primitive Christianity."

e. An Important Result. W. T. Moore calls attention to an important result of the union which should not be overlooked: "From the Campbellian point of view this union had its drawbacks. At the time it was consummated the 'Reformers' were practically sweeping everything before them in the Baptist churches of Kentucky, Ohio and other places where the 'Christians' had attained considerable influence. But the union seriously affected the trend of the Baptist churches toward the Reformatory movement. Many of those who had sympathized with the Reformation utterly refused to become associated with a movement which had coalesced with Unitarians and pedobaptists." This charge was false, but it had the semblance of truth, and for a time it did much injury.

f. Beautiful Illustration. J. H. Garrison beautifully ilustrates the union of these people. He says: "As two streams having independent

sources in the high mountain ranges, in flowing toward the sea, by the law of gravitation often meet and mingle their waters in one river, so these two independent religious movements—the one organized by the Campbells, the other by Barton W. Stone—having the same general aim, the unity of God's children, naturally flowed together under the law of spiritual gravitation, when unhindered by sectarian aims, forming a mighty stream of reformatory influence, whose effect has been felt in every part of the Church universal."

g. The Younger the Stronger. In this case, as with the Campbells, the younger was the stronger. The son, so far as the later and larger history of their work, rather than the father, gave it form and direction. The Missouri River, though longer than the Mississippi, is a tributary of the latter. And so the Stone movement, though several years older in its organic form than that of the Campbells, is generally regarded a tributary and not the main stream, in this onflowing and world-blessing spiritual current. This is because all the vital and permanent in the teachings of Stone, and much more, were found in the teachings of Campbell. That this may be seen, it is only necessary to enumerate the leading principles which have given the Restoration Movement its place and power in the world. These are briefly as follows:

(1) The plea for Christian union;

(2) The exaltation of the Bible as the only rule of faith and practice;

(3) The restoration of the ordinances to their original place and meaning;

(4) The emphasis of human responsibility in things spiritual;

(5) The exaltation of the Christ as the creed and foundation of the Church, and the supreme authority in Christianity.

h. Love the Leading Element. One final word of much importance remains to be said concerning this union; viz., love was the leading element in this glorious consummation. The people first became acquainted with each other; this acquaintance ripened into friendship, and this friendship into love. No amount of argument and information and exhortation, in the absence of love, could have wrought such results. Pieces of steel thrown together will touch each other, but they will not unite; but melt them and they become one common whole.

Questions.

1. What of the early life of Barton W. Stone?
2. What of his early religious experience?
3. How far did he accept the "Confession of Faith"?
4. What of his early revivalistic experience?
5. Tell of his five colaborers.
6. What of their trouble with the Synod?
7. Tell of the new Synod—its birth and death.
8. What of the first churches modeled after the New Testament Church?
9. Tell of the trouble with Shakerism.
10. Tell of the first meeting of Stone and Campbell.
11. Describe the union of the two peoples.
12. What were some of the differences between them?
13. Give Garrison's illustration.
14. Why is the Stone movement regarded a tributary, and not the main stream?
15. What of the power of love?

VII.

THE WORK BROADENING AND DEEPENING

OUTLINE—CHAPTER VII.

1. Christian Union Tested.
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2. Faith and Opinion.
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3. Phenomenal Success.
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4. Alexander Campbell's Labors.
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VII.

The Work Broadening and Deepening.

1. Christian Union Tested

a. The Principle Involved. Theories, however beautiful and promising, are worthless if not workable. The Patent Office is full of patents with faultless models, but they will not work. In this practical age men have a merciless way of testing such things. If they can show good results, they adopt them; if not, they cast them aside. The Campbells had for years been preaching a theory of Christian union, and good men were interested, but, like Thomas, they had their doubts as to whether it would work. "Where the Bible speaks, we speak; where the Bible is silent, we are silent," looked good to those who believed the Bible, but many thought as a theory it would not stand the test. And when the forces of Stone and Campbell united, they hoped against hope, fearing that the glittering scheme, like a rope of sand, would go to pieces. But they did not have long to wait for just the test they desired. It was found in the case of Aylett Raines, a Restorationist preacher of Ohio, and a fine young man.

b. The Test Applied. He and Walter Scott were operating in the Western Reserve at the same time, but they had never met. Scott was turning

the "world upside down," and Raines felt it his duty, as the leader of the Restorationists, to counteract his influence, and he attended one of his meetings that he might know at first-hand the teachings of the great evangelist. Scott always gave his hearers a chance to be heard, and Raines, fond of controversy, went there for that purpose. But the sermon so impressed him that he had no desire to criticize. He continued to hear, and he was more and more impressed, until finally he decided that Scott was right and he was wrong. But there was so much at stake that he took time to consider well before acting. He prayed to God for guidance, and counseled with his brethren. He had a preaching tour of several weeks, and he decided to fill his engagements and present his new views in order that he might see what others thought of them. He was freely criticized, but it only confirmed him in his convictions. At the end of the tour he spent four days in conference with one of his preaching brethren—E. Williams—a man of influence, and, as a result, he was converted and they baptized each other, and at once entered heartily into the work with Scott. In a few weeks Raines immersed fifty people, including three of his preaching brethren. Soon he had the privilege of several days' conference with Thomas Campbell, and his new faith was greatly strengthened.

Scott's first year as evangelist for the Mahoning Association was drawing to a close, and God had crowned his labors with a thousand conversions,

and had enabled him to establish the principles of the Restoration Movement throughout the Association. The annual meeting at Warren, Ohio, was an unusually large one. Three facts contributed to this result: (1) The splendid report of the evangelist; (2) Alexander Campbell preached the opening sermon; (3) the case of Aylett Raines was considered. It was generally understood that Raines still, in a large measure, retained his old views on restoration, and many thought he should renounce them, or be denied a place in the Association. Mr. Campbell was aware of this, and his sermon was shaped accordingly. The text was Rom. 14:1: "Him that is weak in the faith receive ye, but not to doubtful disputations;" or, as rendered in the new version, "without regard to differences of opinion." The sermon was worthy of the great preacher and the great occasion, for it developed clearly a fundamental principle in the union question: the difference between faith and opinion.

The next day the case came up for consideration, and the venerable and beloved Thomas Campbell was the first to speak. He regretted that such questions should be brought before the Association, for they would produce discord among brethren. He said that Raines was a Restorationist and he was a Calvinist, "but, notwithstanding this difference of opinion, I would put my right hand into the fire and have it burnt off before I would hold it up against him."

c. The Result Obtained. Alexander Camp-

bell followed with an address which cleared away the confusion, and led to a satisfactory solution of the matter. He made the difference between faith and opinion so clear that all saw it, and he showed that Raines' views were a question of opinion, because there was no testimony in the Book on the subject, and therefore it could not be a matter of faith. He suggested that Mr. Raines promise his brethren to preach the gospel as the Apostles preached it, and retain his opinions as private property, prophesying that if he would do so, these opinions would vanish, and he would soon, like Paul, be preaching nothing but Christ and him crucified. Mr. Scott heartily commended Mr. Campbell's advice. Mr. Raines gladly made the promise, and the Association by vote retained him in her fellowship. Thus the question of opinions as a test of fellowship—one always fraught with evil if not wisely handled—was settled, unity was preserved, and the church was saved from a sore calamity.

2. Faith and Opinion

a. Campbell's Views. This incident shows that Mr. Campbell understood thoroughly the question of Christian union. Mr. Raines, it was true, held some peculiar views, but since all men hold such views on that, or some other questions, he was not peculiar after all. His faith, his life, his love, and his loyalty were right, and he should be fully fellowshiped in spite of any views he might hold. *Unity in faith and diversity in opinion was the only possible road to union.*

Years later, in his debate with N. L. Rice, Mr. Campbell said: "We long since learned the lesson to draw a well-defined boundary between faith and opinion, and, while we earnestly contend for the faith, to allow perfect freedom of opinion; and of the expression of the opinion, as the true philosophy of church union and the sovereign antidote against heresy. Hence in our communion at this moment we have as strong Calvinists and as strong Arminians, I presume, as any in this house—certainly many that have been such. Yet we go hand in hand in one faith, one hope, and in all Christian union and co-operation in the great cause of personal sanctification and human redemption. It is not our object to make men think alike on a thousand themes. Let them think as they like on any matters of human opinion, and upon 'doctrines of religion,' provided only they hold the Head Christ and keep his commandments. I have learned not only the theory, but the fact, that if you want opinions to cease or subside, you must not debate everything that men think and say. *You may debate anything into consequence, or you may, by a dignified silence, waste it into oblivion.*

"The great cardinal principles upon which the Kingdom rests are made intelligible to all, and every one who sincerely believes these and is baptized is, without any other instrument, creed, covenant or bond, entitled to the rank and immunities of the city of God, the spiritual Jerusalem, the residence of the King. It embraces all that believe in Jesus

as the Christ, of all nations, sects and parties, and makes them all one in Christ Jesus."

b. STONE'S VIEWS. Barton W. Stone is equally clear. Speaking of the union consummated at Lexington, he says:

"It may be asked, Is there no difference among you? We answer we do not know, nor are we concerned to know. We have never asked them what was their opinion, nor have they asked us. If they have opinions different from ours, they are welcome to them, provided they do not endeavor to impose them on us as articles of faith. They say the same of us.

"It may be asked, Have you no creed or confession as a common bond of union? We answer, Yes. We have a perfect one delivered to us from Heaven, and confirmed by Jesus and his Apostles —we mean the New Testament. We have learned from the earliest history of the Church to the present time that the adoption of man-made creeds has been the invariable cause of division. We have therefore rejected all such creeds as bonds of union, and have determined to rest on that alone given by divine authority, being well assured that it will bind together all who live in the spirit of it."

Never since the apostolic age had the very heart of the union question been more clearly presented, and never, even in that age, did men have a better appreciation of it. It was to be in faith, not in opinions; and it was to deal with fundamentals, and not incidentals. In dealing with this mighty problem these men saw that it was

just as important to ignore the unimportant as it was to emphasize the important.

c. Errett's Views. Isaac Errett, one of our later leaders, and one of our most representative men, says: "With us the divinity and Christhood of Jesus is more than a mere item of doctrine—it is the central truth of the Christian system, and in an important sense the creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. If men are right about Christ, Christ will bring them right about everything else. We therefore preach Jesus Christ and him crucified. We demand no other faith, in order to baptism and church membership, than the faith of the heart that Jesus is the Christ, the Son of the living God; nor have we any term or bond of fellowship but faith in this divine Redeemer and obedience to him. All who trust in the Son of God and obey him are our brethren, however wrong they may be about anything else; and those who do not trust in the divine Saviour for salvation, and obey his commandments, are not our brethren, however intelligent and excellent they may be in all beside. . . . In judgments merely inferential, we reach conclusions as nearly unanimous as we can; and where we fail, exercise forbearance, in the confidence that God will lead us into final agreement. In matters of opinion—that is, matters touching which the Bible is either silent, or so obscure as not to admit of definite conclusions—we allow the largest liberty, so long as none judges his brother, or insists on forcing his

opinions on others, or on making them an occasion of strife."

3. Phenomenal Success

The numerical success beginning about this time and continuing to the present is phenomenal, and the cause or causes of it have been much discussed by the religious world. But these causes are not far to seek, for they are philosophical, fundamental, and easy of comprehension. Some of them were:

a. Clearer Light. *The light was becoming clearer to the workers.* Up to this time they had been threading their way through a dense, dark forest of difficulties, and their vision was not clear. Men walk timidly when they do not see clearly.

b. Better Organization. *Their forces were being organized.* The reason why a handful of police is more than a match for a large mob is that one is organized and the other is not.

c. Change Wanted. *The masses wanted a change.* Most of their teachers were mystical, theoretical and speculative—a poor pabulum for hungry souls. Hunger is the best appetizer. No cook, however good, and no viands, however delicious, are appreciated by the man without an appetite.

d. Menu Appetizing. *The menu was appetizing, and it was what the people needed.* (1) They gave them a new view of the Bible. It was no longer a heterogeneous mass of spiritual truth, jumbled together without system, but an orderly revelation worthy of its Author. The God of the

stars was the God of the Bible, and the former were not more systematic in their movements than was the latter in its arrangement. (2) They made clear the distinction between the Old Testament and the New. One was specially for the Jew, and the other was for all men; one was temporary, the other permanent; one told about Mt. Sinai and Moses, the other about Calvary and the Christ. (3) They exalted the Book above all man-made creeds as the one all-sufficient and the alone-sufficient rule of faith and practice for the children of God. (4) They showed the sinfulness of division, and the way to union in the Christ and his Word. (5) They emphasized the difference between faith and opinion, and showed how we could be one in the former, though varied as the leaves of the forest in the latter. (6) They showed that the doctrine of election—the dominant doctrine of the day—had reference to character, and not to individuals. (7) They placed special stress on the human side of salvation, and showed that, while it was free to all, it was forced upon none. (8) They showed that the Holy Spirit in conversion operated through the gospel, and in harmony with the laws of our mental nature. (9) They strove to reproduce the New Testament Church in its name, its creed, its life and its ordinances. (10) And last and best, they re-enthroned the Christ as the central thought in Christianity, and made it clear that a *personal Saviour* for a *personal sinner,* and not a *system of doctrines,* was the proper object of faith.

e. Worthy Men. *The men were worthy of the message.* In spiritual as in material warfare, the man behind the gun is an all-important factor. The gun may be the best, but it can not do its best without a real hero to handle it. The message from the Lord needs manly men to deliver it. The sun shining through colored windows carries with it every tint in the glass. The careful reader can detect the personal characteristics of Paul, Peter, James, John, and other authors, in their writings. And these were grand men, worthy successors of their apostolic ancestors. Not many of them were college men, but they were richly endowed with the rugged common sense characteristic of pioneers. They possessed in a large measure the four elements of true manhood: brains, conviction, courage and consecration. They knew the gospel, they believed it, they loved it, and they were always ready to live or die for it according to the command of the Master. They believed in the old Book, and its voice was an end of controversy. They sacrificed home, friends, pleasure—everything—and, without money and without price, they answered the Macedonian cry and carried its message wherever it was possible for them to go. How I wish I could call in full the names of these old worthies. But here are a few of them: Smith, Gano, Allen, Challen, Burnet, Church, Bullard, Shelburne, Creath, Rogers, Coleman, Fall, Bentley, Gaston, Henry, Hayden, O'Kane, Goodwin, Houshour, Mathes, Franklin, Richardson, Pendleton, Hopson, Lard, McGarvey,

Milligan, Errett. Many others could be mentioned, for their name is "legion," but we have not the space. But their names are in the Lamb's Book of Life, and the Lord has already welcomed them into their glorious reward.

f. NATURAL RESULTS. With such men as these making such a plea as they made, great growth was the natural result. They appealed to the practical common sense of the common people, and they heard them gladly. They did not always agree with them, but they understood them, which is a rich compliment to any preacher. Their message was a new one, and it brought relief to thousands of despondent and almost despairing souls who had long been struggling in the mists and fogs of the theology of the day. It scattered this mist and fog like the sun scatters the fogs of the morning, and makes the earth all the brighter because they once enveloped it in their damp, chilly folds.

And this evangelistic fervor continues till this day. Never in our history have there been so many large ingatherings by our evangelists as at this time. And while it is true, perhaps, that at times too much stress is laid upon mere numbers, this is exceptional and not the rule. Neither is the work done by the evangelists only, but also by the local preacher. Most of his sermons, especially those at the evening service, are closed with a fervent appeal to the unconverted to accept the Christ as the Saviour, and great numbers are thus saved. In the mid-week prayer-meeting and Sunday school this appeal is often made and accepted.

This feature of our work has had much to do in the rapid growth of a hundred years, which makes us rank fifth among the Protestant bodies of America.

4. Alexander Campbell's Labors

a. Change in Public Sentiment. Mr. Campbell, while not an evangelist in the strict sense of the term, was telling the good tidings to a large and constantly increasing audience on both sides of the Atlantic. With his pen in the *Christian Baptist, Millennial Harbinger,* and in his numerous books, notably "The Christian System," and in his sermons heard by enthusiastic audiences everywhere, and through his debates, he was reaching the masses and molding thought to a remarkable degree. He made many long tours through every section of the country, and was received everywhere with open arms and warm words of welcome. A great change had taken place since the beginning of his work, when he stood almost alone as the representative of an unpopular cause. The newspapers lent him their influence, and rulers and lawmakers bade him welcome. He was at last being recognized in a manner commensurate with his worth.

b. Preaches to Congress. On June 2, 1850, at the invitation of both Houses of Congress, he delivered an address in the Capitol. Perhaps no such a scene was ever witnessed there before or since. The hall of the Lower House was filled to overflowing, the meeting was opened with singing and prayer, and the speaker took his text from

John 3:16, 17, from which he showed the greatness of God's love as contrasted with the friendship and love of man. The distinguished audience for an hour and a half heard him with marked attention. He was also received with great respect in New York, and other important centers. Wherever he went—East or West, North or South, in the United States or in Canada—the people hailed him with delight.

c. Visits Old World. The long-cherished dream of revisiting the old country, and thus extending his plea for New Testament Christianity, was about to be realized. Pressing invitations from the churches there convinced him that the time was ripe for his going. Accordingly, on May 4, 1847, he sailed from New York on board the "Siddons," a sailing-vessel, which he preferred to a steamer, in order that he might have a longer time at sea. After a pleasant voyage of twenty-five days he landed in Liverpool. Here he was met by Mr. J. Davies, of Mollington, who had been active in introducing Mr. Campbell's writings in England. He visited Chester, and preached to large audiences. His sermons were well received. He also delivered two sermons in the church building formerly occupied by Matthew Henry, the commentator, but then owned by the Unitarians. On June 7 and 8 he delivered addresses in Concert Hall, Liverpool, which had been built by the Owenites for the promotion of infidelity, but was now used in the service of Christianity. On June 22 he visited Leicester, where he spoke to large

audiences, and visited the famous ancient abbey to which Wolsey retired to die in 1530. The city was interesting also because it was the home of Carey, the famous missionary, and that of Robert Hall, who occupied his pulpit for eighteen years. He was shown here the guard-house, still standing on the wall, where Bunyan, as a soldier under Cromwell, served his country. He next visited London, where he spoke several times. Here, on July 9, he addressed the skeptics in their hall on the question, "Has God ever spoken to man?" for which they gave him a vote of thanks.

Leaving London, he made a brief visit to Paris. The magnificence of the city astonished him. The Louvre and Tuileries were beautiful beyond description. The twenty-one elegant bridges spanning the Seine were much admired. The splendid architecture of the churches was impressive, but not so the worship of one he visited. "While gazing on all the grandeur above and around me," he says, "I saw the priest standing before the altar with his back to a half a dozen devotees kneeling in different parts of the church, performing various genuflections and grimaces. A large cross was inwrought on his coat, after the manner of Indian beads, so that while his back was to the people, a gorgeous cross from head to heel was visible. What a splendid device! How easy to carry such a rich and beautiful cross, kneeling on a velvet cushion under a golden canopy, with a few august worshipers in his rear! What a commentary on the words, 'Take up your cross and follow me.' I

turned away from this disgusting mummery and left the Cathedral."

Returning to England, he visited a number of places, and then, just thirty-eight years after his departure, he returned to Scotland. Many brethren from various parts of Scotland met him in Edinburgh to welcome him, and to hear him preach. While in Scotland his views on the question of slavery were misrepresented by bad men, and he was put in prison. But, as is usual in such cases, the persecution proved a boomerang, and came back in force on the head of the persecutor. Mr. Campbell was annoyed, and delayed a few days, but Rev. James Robertson, who aimed to injure him, had to flee the country.

After a pleasant and profitable sojourn in Scotland, Mr. Campbell entered Ireland, the land of his birth, on September 17, stopping at Belfast. Preaching at a number of places, he came to Rich Hill, where he preached. Speaking of his experiences about the childhood home, he says: "Mr. Greer [his traveling companion] spent the whole of that day, the 23d, in carrying me in his carriage over the grounds around my father's farm and residence, the old stone meeting-house and the surrounding residences of prominent members of the congregation. But more than forty years had carried them all away, except a few members of their families, who still reside on their patrimonial inheritances, of which Mr. Greer himself was one, occupying the same house in which his father died fifty years ago. We had the sexton

open the meeting-house, some sixty feet by forty, and, with many a melancholy though somewhat pleasing reminiscence, I surveyed the pews, saying to myself, 'Here sat such a one, and there sat such a one; and where sit they now?' The pulpit and doors were new modified; all else was *in statu quo* as it was when I heard my father in April, 1807, deliver his farewell sermon to a large and weeping concourse."

d. Returns Home. Returning to England, he attended the annual meeting of the English brethren at Chester, and filled some other engagements, when he sailed for home on the steamer "Cambria," and reached Boston on October 19, wearied with his long and arduous trip, but comforted in the thought that much good had been accomplished.

Questions.

1. What was the feeling of many in regard to the theory of Christian union?
2. How was the theory tested in the case of Aylett Raines?
3. Give Campbell's position on faith and opinion.
4. Give Stone's position on the same subject.
5. Give Errett's position on the subject.
6. Name the causes of the success at this time.
7. What were Mr. Campbell's three main agencies for spreading the gospel?
8. Tell of his visit to Europe.

VIII.

THREE GREAT DEBATES

OUTLINE—CHAPTER VIII.

1. Debate with Owen.
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VIII.

Three Great Debates.

Controversy was unavoidable in the life of Alexander Campbell. Popular error can not be pulled down and unpopular truth exalted in its place without controversy. This is true in all the realms of life—in nature, in religion, in science, in literature and in politics; and yet many men are opposed to it in the realm of religion. These men seem to forget that Elijah, in restoring the law, was a controversialist; that John the Baptist, in preparing the way of the Lord, was a controversialist; that Christ, in establishing Christianity, was a controversialist; that Paul, the greatest product of Christianity and the chief defender of the early Church, was a controversialist; that Luther, Calvin and Knox were controversialists. Whether controversy is right or wrong depends on the purpose and spirit with which it is conducted. When the controversialist knows that he knows all the truth, and seeks to triumph over an opponent much as the Indian gloats over the scalp of a white man, it is altogether wrong. But when conscious of the fact that he does not know it all, and in controversy, properly conducted, he seeks for more light, it is altogether right. Mr. Campbell was an ideal controversialist. He sought truth for truth's sake,

and not for the sake of personal glory. He moved upon a loftier plane than this. Had he resorted to the common subterfuges often used by small men, he would have made a botch of it—he was too large for that kind of thing—but as he conducted it, it was wonderfully productive of good. We desire, therefore, that the reader shall see him in three of his greatest debates.

1. Debate with Owen

a. Changed Conditions. Up to this time (1829) Mr. Campbell, in his discussions, had been defending Christianity in the house of its friends, but now he meets its open enemies. Infidelity, like a flood, was pouring into the United States. David Dale's success at New Lanark Mills, Scotland; Faurier's theories of communism in France; and the "Social System" of Robert Owen, son-in-law of Mr. Dale, were making inroads among the people. Advocates of these views in large numbers were coming to America, and they were active and aggressive. They established themselves at Kendall, Ohio; New Harmony, Indiana, and some other places, and boldly taught that Christianity was a barrier to progress, and should be shoved out of the way. A paper, ably edited, was established to advocate these views.

b. Clearing the Deck. As soon as Mr. Campbell saw this he ran up the banner of Christ to the masthead and cleared the deck for battle. He published in the *Christian Baptist* a series of strong articles on "Robert Owen and the Social System," and "Deism and the Social System," and they

accomplished the desired results. In February, 1828, he was asked if he would meet Dr. Underhill in debate. He replied that he was always ready to defend his Master, but that he preferred not to meet a subordinate of Mr. Owen, but that gentleman himself. He would measure arms only with the king; and, as Mr. Owen was not averse, he did not have long to wait. Mr. Owen had been boldly flaunting his challenge in the face of the clergy for some time, but no one accepted it; but the moment it was seen by Mr. Campbell he accepted it, forwarding his acceptance to New Orleans, where Mr. Owen was lecturing.

c. A Telling Anecdote. Just before the debate Mr. Owen visited Mr. Campbell at Bethany to arrange for the discussion, and one evening when the two were strolling together over the farm they came to the family burying-ground, and Mr. Owen paused and said, "There is one advantage I have over the Christian—*I am not afraid to die;* and if some few items of my business were settled, I would be perfectly willing to die at any moment." Mr. Campbell replied, "You say you have no *fear* in death; have you any *hope* in death?" After a solemn pause, Mr. Owen answered, "No." "Then," continued Mr. Campbell, pointing to an ox standing in the shade, whisking off the flies, "you are on the level with that brute. He has fed till he is satisfied, and there he stands in the shade, and has neither *fear* nor *hope* in death." Mr. Owen, unable to meet this simple

but crushing reply, blushed in confusion and made no attempt to meet it.

d. A Great Occasion. The debate took place in Cincinnati, Ohio, April 13-21, 1829, and it was a great occasion. Mr. Campbell was the acknowledged champion of the Christian faith, and Mr. Owen was no less distinguished as its foe; and the issue involved being the one great question of the world, it was one of the truly remarkable and important events in religious history.

e. Twelve-hour Speech. Mr. Campbell being a philosopher, and realizing the importance of thorough work, gave to his defense of Christianity the widest possible range. On the fifth day Mr. Owen completed the reading of his manuscript, and, finding himself unable to follow his opponent in his broad generalizations and masterly summaries, he requested him to proceed without interruption to the close of his argument. Then followed a speech of twelve hours, "which," says Richardson, "for cogency of argument, comprehensive reach of thought and eloquence, has never been surpassed, if ever equaled." And when it closed, a thoughtful hearer, not in sympathy with Mr. Campbell, expressed the feelings of himself and most of the audience when he said, "I have been listening to a man who seems as one who had been living in all ages."

f. Verdict of the Audience. Mr. Campbell, at the close, anxious that those who did not hear the debate should know the sentiment of those who did, asked all *who believed in the Christian relig-*

ion to rise, when it seemed that every one rose. He then put the other side of the question, and three stood. Mr. Owen pleasantly remarked that "it made him happy to see others happy."

g. Debate a Success. The debate was a success in that it checked the rising tide of infidelity, and encouraged the friends of the Christ. It also greatly helped Mr. Campbell in his work by placing the religious world, both Protestant and Catholic, under lasting obligations to him, and by giving to him the prestige and power that come to a victorious leader in a crucial hour. It was published, and had a large sale; and it remains to this day an authority on Christian evidences. Another significant result was that Mr. Owen soon abandoned his infidel schemes in America and returned to Scotland.

2. Debate with Purcell

During October, 1836, Mr. Campbell lectured before the Cincinnati College of Teachers on the subject of "Moral Culture." In the lecture he claimed that modern civilization in a large measure was traceable to the Lutheran Reformation. Bishop Purcell, of the Catholic Church, took issue with him, and said that the Reformation had been the cause of all of the contention and infidelity in the world. Mr. Campbell promptly informed him that he was ready for a discussion of their differences. Purcell did not reply at once; and an impatient community, much disturbed by the efforts of the Catholics to exclude the Bible from the public schools, got up a large petition urging Mr.

Campbell to come to the defense of Protestantism against Rome. The debate of seven days, beginning January 13, 1837, in Cincinnati, was finally arranged, Mr. Campbell affirming these seven propositions:

a. NOT CATHOLIC. "The Roman Catholic institution, sometimes called the 'Holy Apostolic Church,' is not, nor was she ever, catholic, apostolic or holy, but is a *sect,* in the fair import of that word, older than any other sect now existing; not the mother and mistress of all churches, but an apostasy from the only true and apostolic Church of Christ.

b. HUMAN FOUNDATION. "Her notion of apostolic succession is without any foundation in the Bible, in reason, or in fact; an imposition of the most injurious consequences, built upon unscriptural and antiscriptural traditions, rested wholly upon the opinions of interest and fallible men.

c. UNSTABLE. "She is not uniform in her faith or united in her members, but unstable and fallible as any other sect of philosophy or religion—Jewish, Turkish or Christian; a confederation of sects under a politico-ecclesiastic head.

d. EVIL OF PROPHECY. "She is the Babylon of John, the man of sin of Paul, and the empire of the youngest horn of Daniel's sea-monster.

e. IMMORAL IN TENDENCY. "Her notions of purgatory, indulgences, auricular confession, supererogation, etc., essential elements of her system, are immoral in their tendency and injurious to the well-being of society, religious and political.

f. False in Claim. "Notwithstanding her pretensions to have given us the Bible and faith in it, we are perfectly independent of her for our knowledge of that book and its evidences of divine origin.

g. Anti-American. "The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the Scriptures and the diffusion of useful knowledge among the whole community, as essential to liberty and the permanency of good government."

h. Campbell's Courage. It required courage and equipment of the highest type to affirm these revolutionary propositions, with such an opponent as Purcell. But no man was better prepared for the task than Mr. Campbell. His life up to young manhood had been spent in priest-ridden Ireland, where he saw the system under its true colors, and learned to loathe it, as he did every system of oppression. His thorough knowledge of the history of the Church, all through her bloody career, made him familiar with the ground over which he had to pass. And his undenominational attitude to the creeds of Christendom left him untrammeled in the defense of Christianity as no party man could possibly be. A single quotation from his opening address shows his appreciation of this last point. "I come not here," said he, "to advocate the particular tenets of any sect,

but to defend the great cardinal principles of Protestantism."

i. Battle of Giants. This was a battle between giants on a question of transcendent importance, and the interest in it was deep and widespread. Throughout the discussion Mr. Campbell fully sustained himself as a Christian gentleman and powerful defender of the truth. The Protestant clergy of Cincinnati and vicinity, among whom was the famous Lyman Beecher, were hearty in their commendation. Much prejudice against him was dissipated, and his great plea for the restoration of the ancient order of things was heard by them and their people more kindly.

j. Verdict of Audience. The audiences were large, and increased to the close; and so appreciative were they that, at a mass-meeting, resolutions were adopted declaring "that it is the unanimous opinion of this meeting that the cause of Protestantism has been fully sustained throughout the discussion." The debate was published, and had a large sale. It is perhaps the strongest thing of its kind in the English language.

k. Thrilling Incident. The following thrilling incident, worthy of special mention, occurred during the debate. Mr. Campbell, quoting from the "Moral Philosophy" of Alphonso de Liguori, used this passage: "A bishop, however poor he may be, can not appropriate to himself pecuniary fines without the license of the Apostolic See. But he ought to apply them to pious uses. Much less can he apply those fines to anything else than

religious uses, which the Council of Trent has laid upon non-resident clergymen, or upon those *clergymen who keep concubines.*"

The object of this stinging quotation was to show that among the Roman priesthood marriage was a worse crime than concubinage, for the former brought an immediate excommunication, but the latter was *winked at,* and only *fined.*

Purcell indignantly denied that Catholics had ever taught such doctrine, and said that no such passage was in Liguori's works. Pointing to the nine volumes of this author on the stand, he said: "I have examined these volumes from cover to cover, and in none of them can so much as a shadow be found of the infamous charges." He then requested Mr. Kinmount, a classical teacher, to examine Liguori and find, if possible, this particular passage. The next day Purcell brought this gentleman to the platform, and he told the audience that he had not been able to find the passage.

At this the most intense excitement prevailed, and it looked bad for Mr. Campbell. His quotation was not directly from Liguori, but from an English synopsis made by a Mr. Smith of New York, a converted Catholic. He finally got in touch with Mr. Smith, who told him that he would find the language on page 444 of Volume VIII. Asking the loan of this volume from Purcell, he turned to this page, and *found it word for word* as he had quoted it, in the bishop's own edition. But he did not stop here. He took the original Latin and the synopsis of Mr. Smith to Mr. Kinmount, who

certified that it was a faithful translation. And so Mr. Campbell was vindicated, and his prestige greatly increased, while his opponent correspondingly suffered at the hands of the public.

3. Debate with Rice

a. The Men Contrasted. Mr. Campbell's last debate was with Rev. N. L. Rice (Presbyterian), in Lexington, Kentucky, beginning November 15, 1843, and continuing sixteen days with Henry Clay as chief moderator. Rev. R. J. Breckenridge, one of their most distinguished men, was asked to meet Mr. Campbell, but he declined, saying, "No, sir, I will never be Alexander Campbell's opponent. A man who has done what he has to defend Christianity against infidelity, to defend Protestantism against the delusions and usurpations of Catholicism, I will never oppose in public debate. I esteem him too highly." And so Mr. Rice, a man wholly unlike Mr. Campbell, was selected. The one has been compared to a great military leader, marshaling his forces in regular military order, and fighting his battles according to the highest rules known in material warfare; the other, to a guerrilla captain, who avoids the open field, and seeks from ambush to fall upon his foe at some unguarded point and inflict a temporary injury.

b. Breadth and Sweep of Campbell's Mind. An example will show the broad sweep of Mr. Campbell's mind. He was aiming to establish the general rule that "where words denote *specific action* their derivatives, through all their various flexions

and modifications, retain the specific meaning of the root." Applying this philosophic rule to *bapto,* he showed that in its two thousand flexions and modifications it retained the radical syllable *bap,* and so never lost the idea of *dip.* His illustration was as follows: "Agriculturists, horticulturists, botanists will fully comprehend me when I say that in all the domain of vegetable nature, untouched by human art, as the root, so is the stem, and so are the branches. If the root be oak, the stem can not be ash nor the branches cedar. What would you think, Mr. President, of the sanity or veracity of a backwoodsman who would affirm that he found in the state of nature a tree whose root was oak, whose stem was cherry, whose boughs were pear, and whose leaves were chestnut? If these grammarians and philologists have been happy in their analogies drawn from the root and branches of trees to illustrate the derivations of words, how singularly fantastic the genius that creates a philological tree whose root is *bapto,* whose stem is *cheo,* whose branches are *rantizo,* and whose fruit is *karharizo!* or, if not too ludicrous and preposterous for English ears, whose root is *dip,* whose trunk is *pour,* whose branches are *sprinkle,* and whose fruit is *purification!*"

Here is another example of his masterly work: "The question now before us," he says, "concerns the *action*—the thing commanded to be done. This is, of course, the most important point—the significant and all-important point. Paul gives it high rank and consequence when he says, 'There is one

Lord, one faith, one baptism.' There are not two modes of any one of these. When we have ascertained that one action called baptism, there can be no other. It is wholly sophistical to talk of two modes of baptism, unless, indeed, it be two ways of immersing a person. In this there may be a plurality of modes. A person may be immersed backwards or forwards, kneeling or standing. Other modes than these there can not be. Sprinkling is not a mode of immersing; neither is immersion a mode of sprinkling. If sprinkling, pouring and immersion be modes of baptism, then I ask what is the *thing* called baptism? Who can explain this? Of what are these three specifically different actions, a mode? If sprinkling be a mode, then baptism is something *incognito*—something which no philologist or lexicographer can explain. I pronounce these modes an unmeaning, sophistical jargon, which no one can comprehend. Baptism is not a *mode*—it is an *action*. The word that represents it is improperly, by Mr. Carson, called a word of *mode*. It *is a specific action;* and the verb that represents it is a verb of specific import; else there is no such verb in Hebrew, Greek or Latin."

c. Campbell's Comment Desired. It would be refreshing to have the comment of Mr. Campbell on the teachings of a little coterie of would-be leaders among us who have so far departed from his teaching as to speak of "immersion baptism" and kindred phrases.

d. Debate a Success. The debate, a volume of

more than nine hundred pages, has had a large sale. The Presbyterians for a time encouraged its circulation, one of them having bought the copyright. But it was soon seen that it was not to their interest to circulate it, and it was sold to a friend of the Restoration Movement, and the sale was greatly increased.

Questions.

1. Why is controversy unavoidable?
2. Tell us of some noted controversialists.
3. Describe an ideal controversialist.
4. Tell of the debate with Owen.
5. Give the incident at the cemetery.
6. What of Mr. Campbell's great twelve-hour speech?
7. What of the vote of the audience at the close of the debate?
8. Tell of the debate with Purcell.
9. Name the propositions discussed.
10. What did the preachers think of Mr. Campbell's work?
11. Relate a thrilling incident of the discussion.
12. Tell of the debate with Rice.
13. Give some incidents in the discussion.
14. Why would not Breckenridge meet Campbell?

IX.

FOUR GREAT LIEUTENANTS

OUTLINE—CHAPTER IX.

1. Walter Scott.
   - *a.* Early Life.
   - *b.* To America.
   - *c.* Conversion.
   - *d.* Meets A. Campbell.
   - *e.* Scott and Campbell Contrasted.
   - *f.* As a Preacher.
   - *g.* Death.
2. "Raccoon" John Smith.
   - *a.* Unique Character.
   - *b.* Early Life.
   - *c.* First Sermon.
   - *d.* Ordination.
   - *e.* Children Burned.
   - *f.* Abandons Denominationalism.
   - *g.* Many-sided.
   - *h.* As a Preacher.
   - *i.* Our Daniel Boone.
3. Isaac Errett.
   - *a.* Man of Providence.
   - *b.* Early Life.
   - *c.* Editor "Christian Standard."
   - *d.* A Good Man.
   - *e.* A Courageous Man.
   - *f.* An Ideal Leader.
   - *g.* Defender of the Faith.

4. John William McGarvey.
   a. Early Life.
   b. In Bethany College.
   c. Ordination.
   d. To Lexington, Kentucky.
   e. Man of Courage.
   f. Bible Critic.
   g. Strong Preacher.
   h. Forceful Writer.
   i. Bible Teacher.

IX.

Four Great Lieutenants.

Mr. Campbell was a matchless leader, but he always had about him a host of heroic helpers, and the story of his wonderful achievements can not be fully or fairly told without a brief look at a few of these men.

1. Walter Scott

a. Early Life. Mr. Scott was born in Moffat, Dumfrieshire, Scotland, October 31, 1796. He was one of ten children. John Scott, his father, was a man of culture, and a musician of ability. His mother, Mary Innes Scott, was not only a brilliant woman, but she was as sweet and beautiful as the rose, and as sensitive. A sad illustration of this is seen in her tragic death. Her husband died suddenly while away from home, and so great was the shock when she heard of it that she died of a broken heart, and both were buried in a single grave.

His parents early in his life recognized the talent of their son, and determined to give him the best educational advantages; and so, after careful academic training, he completed his education in Edinburgh University, and entered life's conflicts well equipped for the struggle.

b. Comes to America. Through the influence of an uncle—George Innes—he emigrated to the

New World, landing in New York, July 7, 1818, in his twenty-second year, and began his career on the Faculty of a classical academy on Long Island. But, having tasted adventure, and liking it, he was soon on his way West to visit the vast regions beyond the Alleghany Mountains. With a companion of his own age he made on foot the long, rough journey of more than three hundred miles, reaching Pittsburgh, with tired limbs and sore feet, on the 7th of May, 1819. Here he found a fellow-countryman, George Forrester, who gave him a place on the Faculty of his school. They were congenial spirits, and at once became fast friends, and fellow-students of the Bible. Mr. Forrester's religious life had been influenced by the Haldanes of Scotland, whose work was close akin to that to which young Scott was destined to devote his life.

c. Conversion. Their joint study of the Book, not as controversialists, but with a burning desire to know the truth that they might live it, gave to the Scriptures a new meaning. It was no longer a repository of proof-texts from which to establish theological systems, or a jumble of gems from heaven, but it was an orderly development of the scheme of redemption, as much so as the text-books used in their classrooms. Mr. Scott soon had to give up infant baptism, which he had received from his pious Presbyterian parents; nor was it long until both of them abandoned affusion altogether, and were buried with their Lord in baptism.

d. Meets Alexander Campbell. In 1822, at

the age of twenty-six, Mr. Scott first met Alexander Campbell. The Lord had made them for each other, and they seemed intuitively to recognize the fact, for from that moment a friendship and partnership in the work of the Master began which grew in depth and power till ended by death. They were by nature kindred spirits, and had been born and reared in the same religious atmosphere. Both loved the Bible with an unquenchable love, and were taxing every energy to know what it taught. Both were disgusted with human creeds, and were searching for something full and final as a bond of union for Christians.

e. Scott and Campbell Contrasted. Dr. Robert Richardson, one of Scott's students, contrasts the two men as follows: "While Mr. Campbell was fearless, self-reliant and firm, Mr. Scott was naturally timid, diffident and yielding; and, while the former was calm, steady and prudent, the latter was excitable, variable and precipitate. The one, like the north star, was ever in position, unaffected by terrestrial influences; the other, like the magnetic needle, was often disturbed and trembling on its center, yet ever returning, or seeking to return, to its true direction. Both were nobly endowed with the power of higher reason—a delicate self-consciousness, a decided will, and a clear perception of truth. But in Mr. Campbell the understanding predominated; in Mr. Scott, the feelings; and, if the former excelled in imagination, the latter was superior in brilliancy of fancy. If the tendency of one was to generalize, to take wide and extended

views, and to group a multitude of particulars under a single head or principle, that of the other was to analyze, to divide subjects into their particulars and consider their details. If one possessed the inductive power of the philosopher, the other had, in a more delicate musical faculty and more active ideality, a larger share of the attributes of the poet. In a word, in almost all those qualities of mind and character which might be regarded as differential or distinctive, they were singularly fitted to supply each other's wants, and to form a rare and delightful companionship. Nor were their differences in personal appearance and physical constitution less striking. Mr. Campbell was tall, vigorous and athletic. Mr. Scott was not above the average height, slender and rather spare in person, and possessed of little muscular strength. While the aspect of one was ever lively and cheerful even in repose, that of the other was abstracted, meditative, and sometimes had even an air of sadness. Their features, too, were very different. Mr. Campbell's face had no straight lines in it. Even his nose, already arched, was turned slightly to the right, and his eyes and hair were comparatively light. Mr. Scott's nose was straight; his lips rather full, but delicately chiseled; his eyes dark and lustrous, full of intelligence and softness, and without the peculiar eagle glance so striking in Mr. Campbell, while his hair, clustering above his fine, ample forehead, was black as the raven's wing."

William Baxter also contrasts them. He says:

"In no sense were they rivals, any more than

Moses and Aaron, or Paul and Silas; but, like them, with different gifts, devoting their lives to the accomplishment of the same glorious end. Campbell was always great and self-possessed; Scott, subject to great depression, and, consequently, unequal in his public efforts. But at times he knew a rapture which seemed almost inspiration, to which the former was a stranger. Campbell never fell below the expectation of his hearers; Scott frequently did, but there were times when he rose to a height of eloquence which the former never equaled. If Campbell at times reminded his hearers of Paul on Mars' Hill, commanding the attention of the assembled wisdom of Athens, Scott in his happiest moments seemed more like Peter at Pentecost, with the cloven tongue of flame on his head, and the inspiration of the Spirit in his heart, while from heart-pierced sinners on every side rose the agonizing cry, 'Men and brethren, what shall we do?'"

In these graphic pen-pictures of Mr. Campbell and his greatest lieutenant we get a good view of the men, and are impressed with their fitness for joint labors in a common cause.

f. Scott as a Preacher. Mr. Scott was a great preacher, not only because of his gifts as a speaker, but because of his theme. Like Paul, he knew nothing but Christ and Him crucified. Christ to him was the central sun around which all other truth revolved, and from which it received its light and life. "Shut your eyes to it," he said, "and Christianity is a most dark and perplexing scheme,

Once behold it, and you behold the most certain and substantial argument for love to God and men." Fifty years later Isaac Errett said: "The most thoroughly revolutionary element in Walter Scott's advocacy of reformation, and that which has proved most far-reaching in its influence, is just this concerning the central truth in Christianity. It not only shaped all his preaching, but it shaped the preaching and practice of reformers generally, and called the attention of the religious world at large to the fact that a *person,* and not a *system of doctrines,* is the proper object of faith, and that faith in Jesus, and love for Jesus, and obedience to Jesus, is the grand distinction of Christianity."

In 1830 he was on his favorite theme before a great audience in a grove near Wheeling, Virginia, and Mr. Campbell was among his hearers. His distinguished hearer, usually calm and self-composed, on this occasion was aroused; his eyes flashed, his face glowed, and his emotions became so intense that he shouted, "Glory to God in the highest!"

As an evangelist Mr. Scott was at his best. God wanted him for this special work, and when endowing him for it he was lavish in his gifts. His warm heart, his musical voice, his chaste and charming language, his tender pathos, his winsome personality, his burning zeal, and his great theme, "The Messiahship," made him almost irresistible. And it was Scott, rather than Barton W. Stone, who struck the keynote of evangelism which has been so marked a characteristic among his brethren. Our corps of strong evangelists, led on by Charles

Reign Scoville, and others almost as famous, next to the Apostles, get their inspiration from Walter Scott.

His mind was analytical, and he so simplified a subject that all could understand. He told the people that the gospel in general was threefold: facts, commands and promises. The facts were to be believed, the commands to be obeyed, and the promises to be enjoyed. But in its specific application it was fivefold: (1) Faith to change the heart; (2) repentance to change the life; (3) baptism to change the state; (4) remission of sins to cleanse from guilt; (5) the gift of the Holy Spirit to help in the religious life, and make one a partaker of the divine nature.

Near the close of 1855 Mr. Scott visited his old-time friend and colaborer in his home in Bethany. He was cordially received, and his spirit was greatly refreshed. From early manhood these two true and strong men had stood shoulder to shoulder and heart to heart in one of the greatest struggles of Christendom, and they had seen victory perch upon the banner of Prince Jesus. And while life's sun was setting it was good for them that they could be together again, and in gratitude, not in pride, look back over the long way they had traveled together, and rejoice that they had been useful in the service of their Lord.

g. Death. Mr. Scott died April 23, 1861, aged sixty-five years. Mr. Campbell said of him: "Next to my father, he was my most cordial and indefatigable colaborer in the origin and progress of the

present Reformation. His whole heart was in the work. He had a rich hope of the life everlasting. I knew him well. I knew him long. I loved him much. By the eye of faith and the eye of hope methinks I see him in Abraham's bosom."

2. "Raccoon" John Smith

a. Unique Character. Mr. Smith was the most unique character of his time. No one else was at all like him. He occupies a place altogether his own. This peculiar and undignified nickname is not a whit more peculiar than the man who wore it. But just why he should have received such a name is not clear, for he was never a hunter of anything, much less of raccoons. But in some way it was thrown at him, and it stuck, and perhaps he will never get rid of it, either in this world or in the world to come. And yet it must be admitted that if there ever was a name needing a distinguishing prefix, his was that name; for if all the John Smiths could be assembled in a single audience, it would be no mean multitude; or if marshaled under a single banner, it would make a small army.

b. Early Life. Mr. Smith, the ninth of thirteen children, was born in a little log cabin in East Tennessee, October 15, 1784. The library in this cabin consisted of three books: the Bible, the Confession of Faith, and a hymn-book. These books were supplemented by the wit and wisdom of his Irish mother, who stored his mind with legend, history and true principles. Occasionally a schoolteacher came that way, and John was always one of his best pupils.

When John was twelve years old the father crossed the Cumberland Mountains and plunged deeper into the wilderness in search of cheaper land for his children, locating in a beautiful section known as Stockton's Valley. And soon after this John's young heart began to yearn for, and reach after, God. But Calvinism in its extremest form was the only religion that he could find. His logical mind turned from this, and he said: "Since my destiny is fixed and I can not change it, I need not give myself any concern. I have nothing to do." But his conclusion, though logical so far as Calvinism was concerned, did not satisfy his soul; and after the death of his mother in 1804, his spiritual agony became great, and he never rested until on the 26th day of December he was received into the Baptist Church, and on the day following was baptized.

c. First Sermon. Preachers were scarce in those days, and the neighbors urged John to preach to them. But as he had received no strange call, something like that of the burning bush, he hesitated. But they would not take "No" for an answer, and finally he consented to make a talk. But, alas! when he rose to address the large crowd, he was seized with "stage fright," and forgot everything he had to say. He fled from the house; but in the darkness outside he stumbled and fell. The shock of the fall restored his equilibrium, and he re-entered the room immediately, and delivered a thrilling address—the peculiar beginning of a wonderful ministry.

d. Ordination. But he continued to wait for the strange, miraculous call. It came not. The brethren urged him to take up the work anyway; and he finally consented to be ordained. He then traveled far and wide, and his fame spread abroad so that he soon had calls enough for a dozen preachers.

e. Children Burned. Not long after this occurred the saddest episode of his life. He sold his home for fifteen hundred dollars and went to Alabama in search of a new home. In 1814 he left his family in a little rented cabin and went out to select a location. But while he was away the cabin burned, and two of his children and all his money were consumed in the flames. The poor mother escaped, but her heart was broken, and she died, and was buried with the ashes of her children.

With a sad heart and an empty purse, the father returned to Kentucky and continued to preach, but in a different tone. He knew that his little children were innocent and irresponsible, and he rebelled at the awful doctrine of infant damnation as taught by Calvinism. But his vision was only partially cleared. He saw the error of Calvinism, but he could not find its corresponding truth in the Bible. In the midst of a sermon he was so puzzled over this point that he stopped and said: "Brethren, something is wrong. I am in the dark; we are all in the dark; but how to lead you to the light, or to find the way myself, before God I know not."

f. Abandons Denominationalism. But God

saw his struggling child, and he came to his rescue. The *Christian Baptist,* edited by Alexander Campbell, was placed in his hands. This bold religious monthly was just the thing he needed. With sledge-hammer blows it dealt with the very problems which puzzled him. And so, the next year, 1824, when Mr. Campbell visited Kentucky, Smith met him, and communed much with him, and, as a result, he became a convert to his teachings concerning the ancient order of things. He thought his Baptist brethren, when they, too, saw the light, would go with him; but he was destined to disappointment. Instead, bigotry and prejudice waged a fierce war against him, and in 1830 a rupture occurred in their ranks, but a majority of the people went with Smith. The opposition brought out the best that was in him, so that he went everywhere like a conquering hero. Converts were numbered by the thousands, and new churches by the scores. In his zeal he hardly took time to eat or sleep, and the results of his labors were almost incredible. In reporting them for only a few months, he said to his wife, "Nancy, I have baptized six hundred sinners, and *capsized* fifteen hundred Baptists."

g. MANY-SIDED. Smith was a many-sided man. His brain was strong and clear, his common sense was remarkable, his heart was large and tender, his insight was like that of woman, his memory held all it got, his repartee and wit were the best that the Irish blood of his gifted mother could produce, and his courage and conscience were never sepa-

rated in the many battles of his checkered life. The question with him was never whether a certain course was popular or unpopular, but was it right. Eljiah facing Ahab, and John before Herod, were fit types of this modern-day hero. When he broke with his Baptist brethren, many of them said to him: "Your friends will abandon you, you will get nothing for your preaching, your debts will press you to the earth, and eventually your home must be given up." His noble reply was: "Conscience is an article that I have never yet brought into the market; but if I should offer it for sale, Montgomery County, with all its lands and houses, would not be enough to buy it, much less that farm of one hundred acres."

h. As a Preacher. But it is as a great preacher that Smith will be remembered. He knew the gospel, and was loyal to it; he knew man, and loved him; and God had been lavish in his gifts as a preacher. A single sermon is all that we can give. It was delivered at Crab Orchard, Kentucky, at a meeting of the Tate Creek Association. The house was so crowded that business could not be transacted, and Jacob Creath suggested that some one preach to the overflow in the grove. Two men tried, but they could not hold the people, and they were beginning to disperse. Smith was urged to speak. He arose and faced the restless multitude which was rapidly leaving the stand, and his first work was to stop them. Raising his rich, mellow voice so that all could hear, he said: "Stay, friends, and hear what the great Augustine said. Augus-

tine wished to see three things before he died: Rome in her glory, Paul on Mars' Hill, and Jesus in the flesh." A few sat down, but many moved on.

In louder tones he cried: "Will you not stay and hear what the great Cato said: Cato repented of three things before his death: first, that he had ever spent an idle day; second, that he had ever gone on a voyage by water when he might have made the same journey by land; and, third, that he had ever told the secrets of his bosom to a woman." Many more were seated.

But he continued: "Come, friends, and hear what the great Thales thanked the gods for. Thales thanked the gods for three things: first, that he was endowed with reason, and was not a brute; second, that he was a Greek, and not a Barbarian; and, third, that he was a man, and not a woman." By this time all were seated and the sermon began.

His theme was redemption. His text was Ps. 3:9: "He sent redemption to his people; he hath commanded his covenant for ever; holy and reverend is his name." His analysis was threefold: (1) Redemption as conceived; (2) redemption as applied; (3) redemption as completed. He seemed inspired for the occasion. His voice like a trumpet reached and thrilled the most distant hearer, and his thought swept the audience like a storm sweeps the sea. The people crowded closer to hear him, and some who could find neither sitting nor standing room, climbed the trees, so that even the forest swayed to and fro as if under the magic spell of

the mighty preacher. And when he reached his climax in the third division, and portrayed the final glory of the redeemed, every heart was filled with emotion, every eye swam in tears of joy, every face was radiant with hope, and at the close one loud "Amen" ascended into the heavens.

i. Our Daniel Boone. Next to Campbell and Stone, John Smith did more for primitive Christianity in Kentucky than any other man. Grafton pays him a true and graceful tribute when he says: "John Smith was a typical pioneer. What Daniel Boone and David Crockett were to the early social and political life of Kentucky and Tennessee, John Smith was to religious society of that period." He died February 28, 1868.

3. Isaac Errett

a. Man of Providence. Mr. Errett, by common consent, stands in the front rank as a preacher and writer of the Restoration Movement. He reached this position early, and maintained it throughout a long and brilliant life. By many he is regarded as the Joshua who took up the work of Alexander Campbell, our Moses; or the Elisha upon whose shoulders the mantle of our Elijah fell. They think that, like Esther, he came to the throne for a special work, and, like that beautiful and brave queen, he did it nobly and well.

b. Early Life. Henry Errett, his father, was an Irishman, and his mother was an Englishwoman. They came to New York about the time the Campbells began their work in Pennsylvania, and were among the firstfruits of the work in the

great metropolis, the father being an elder in the first church of that city. Isaac was born January 2, 1820. The father died five years later, leaving the training of the son to the mother. In his twelfth year he became a Christian, and when he did so, like Andrew, he sought his older brother, Russell, and the two were baptized together by Robert McLaren, an elder of the church in Pittsburgh, where the family was then living. His educational advantages were poor, but, being bright and ambitious, he made the best of them. He became a printer, and before he was seventeen years old was tendered the position of editor of the paper on which he was working. But he declined the honor, and became a teacher. Neither did this suit him; and so in 1840 he became a preacher, beginning in his twentieth year. He soon attained distinction, and was called to places of honor and responsibility by his brethren. He preached for the churches at Pittsburgh, Pennsylvania; North Bloomfield, Warren and New Lisbon, Ohio, and at Muir, Ionia and Detroit, Michigan. He was corresponding secretary, first for Ohio, and afterwards for the American Christian Missionary Society. In 1873 he urged the beginning of work in the foreign field; but the brethren were slow to act, and while they were waiting, he turned to the women and helped them to launch their great work in 1874. The men, stimulated by this example, organized the Foreign Christian Missionary Society one year later, with Mr. Errett as president, which position he held until his death.

c. Editor of "Christian Standard." But Mr. Errett never found the special work for which the Lord raised him up until 1865, when he became editor of the *Christian Standard.* As an eagle among the clouds, he was now in his proper atmosphere. The editorial chair, rather than the pulpit, was his throne. Though a great preacher, it was as a writer that he exerted his widest influence. Horace Greeley was not more naturally an editor than was Isaac Errett. Grafton says he "possessed an innate genius for editorship, a sixth sense by which he discerned the people's needs." Alexander Campbell had necessarily given his life and energies to truth as truth, and Isaac Errett was needed to give his to this truth in its relation to human needs. The one had rediscovered a mine of rarest wealth, and the other was to develop this mine for the good of man.

d. He Was a Good Man. Like Barnabas, he was "a good man, and full of the Holy Spirit," and, like Enoch, he "walked with God." Jesus Christ was supreme in his life, and he strove day by day to be a loyal and loving subject. The heroes who stood with the Campbells in the early days were men of deep personal pity, and so were most of those of the later days, but not all. A few were so absorbed in the intellectual side of the plea that they failed to come in close touch with its spiritual significance. To all such Mr. Errett's life was both a rebuke and an example. "He was great in his goodness, and good in his greatness."

e. He Was a Man of Courage. When he began his leadership, extreme conservatism and extreme radicalism, like two robbers, crouched on either side of his pathway, and threatened his progress, and he was always under the fire of one or the other, and often under both. But, like a kite struggling with a contrary wind, he rose higher and soared more grandly because of opposition. But, besides these enemies from within, he had to meet those from without. After the death of Mr. Campbell many of these prophesied that his work would speedily fail; and they bent their every energy to bring to pass the fulfillment of the prophecy. While the battle was on he was always in the forefront; but when it was over and the victory won he was ever ready to treat with clemency his former foes.

f. He Was an Ideal Leader. Leaders, like poets, are born, not made. When Mr. Errett came into prominence and went to the wheel the sea was stormy, and there were dangers on every hand. But with a clear vision and steady nerve, and with the spirit of a true pilot, he guided the ship safely to port. In this work he reminds one of Paul as he rescued the infant Church from the Judaizing teachers and blind bigots of the first century. His special mission was to maintain the integrity of the plea of the Campbells, and hold the Restoration Movement to its original purpose; and for a quarter of a century he did it most nobly.

In the controversies over the music question, the communion question, and the question of slavery, he

showed himself a masterful leader and sane counselor.

This is seen again on the union question. Let it not be forgotten that his was not the work of construction, but interpretation. Mr. Campbell had done the former, and he was to do the latter. He was to see the plea in its entirety: not only in form, but in spirit; not only as a theory, but as a practice. The plea for union was not the union of the Bible, but a pseudo-union which would not disturb denominationalism. It was seen in union revivals where it was regarded sectarian to give in the language of the Apostles their answers to inquiring sinners seeking the way of the Lord. The voice of the Bible was to be suppressed whenever that voice clashed with the popular views of Christendom. Mr. Errett kindly but firmly replied: "Be as liberal as you please with what is your own, but be careful how you give away what is not yours, but God's. There is nothing that is merely human which we ought not to surrender, if need be, for the sake of union, but we can not yield God's commands."

g. Defender of the Faith. The same pressure was brought to bear from another angle. Some of his own brethren urged that he was narrow, exclusive and uncharitable, and thus hindering the plea. They intimated that the baptismal question should be ignored, and the pious unimmersed should be received into full fellowship. His answer was:

"We are responsible for the way we deal with

God's truth, but not for the results of faithfulness to our convictions. But we wish to say with all emphasis that we believe this to be a mistake. At the beginning of the plea of the Campbells for union, it was unembarrassed by any of this so-called exclusiveness. They were Presbyterians. They sought the union of professed Christians without regard to immersion, and without the rejection of infant baptism. *Their effort was a signal failure.* The dear pious people, who were so eulogized for superior spiritual worth, and pronounced to be so 'loyal in heart and purpose,' turned a deaf ear to the plea for union. . . . But after the champions of this movement were led to surrender infant membership and affusion, and planted themselves on the ground we now occupy, their plea began at once to assert great power, and within fifty years has met with a success that has hardly a parallel in religious movements. We have no reason, even on the ground of expediency, to change our ground. We therefore say to our brethren, in view of every consideration of truth, consistency, charity and expediency, *stand firm;* diminish not a word. As the grounds of difference are narrowed, there will be strong efforts, under the plea of charity, to bring about a surrender of gospel teaching concerning baptism. Pedobaptists are bent on forcing this issue. In vain we tell them that they can easily, without a surrender of conscience, agree to that which they and we alike accept as valid baptism. This is scouted by them. They are bent on classifying baptism with things indifferent.

"We will yield to the prejudices and preferences of any and all, and sacrifice all cherished habits, tastes and expediencies. But in regard to the faith and practice revealed in the New Testament, we must be sternly uncompromising. If the battle must come on this question of baptism, there we shall stand on apostolic ground, and repeat, day and night, without ceasing, 'One Lord, one faith, one baptism.'"

Thus for twenty-five years of the most critical history of the Restoration Movement, Mr. Errett, its recognized leader, with pen and tongue, held it to the open sea; and we are largely indebted to him for the gratifying fact that the ship did not founder upon the reefs of unscriptural practices and human dogmas. Mr. Errett died December 19, 1888, in his sixty-ninth year.

4. John William McGarvey

a. Early Life. No man among us stood higher, and was more generally trusted, than J. W. McGarvey. He was born in Hopkinsville, Kentucky, March 1, 1829, and died in Lexington, Kentucky, October 6, 1911, in his eighty-third year. His father was an Irishman, and came to America when a young man. His mother, a Miss Thomson, of old Virginia stock, was born and reared near Georgetown, Kentucky.

b. In Bethany College. In 1839 the family moved to Tremont, Illinois, where the foundation of his education was well laid in a local academy. In April, 1847, he entered the Freshman class of Bethany College, and in July, 1850, he graduated,

as one of the honor men, delivering the Greek oration. In 1848 he gave his heart to God, and was baptized by Professor Pendleton, and at once determined to devote his life to the ministry of the Word.

c. Ordination. The family having removed to Fayette, Missouri, he went from Bethany to that place, where he taught a school for boys one year. At a call of the Fayette Church, he gave up the school, and in September, 1851, was ordained as a preacher. In 1853 he accepted the work at Dover, Missouri, where he remained nine years, spending much of his time in extensive tours over the State. He also had five public debates during this time.

d. To Lexington, Kentucky. In 1862 he took up the work in Lexington, Kentucky. During this year he published his "Commentary on Acts," a work of great merit. In 1865 he was elected professor of sacred history in the College of the Bible at Lexington. After thirty years' service he was made president of the college, which position he held to the day of his death.

e. He Was a Man of Courage. He was a man of convictions, and ever ready to enter the lists against all who would assail what he believed to be true. Had he been born a thousand years earlier he likely would have been in the vanguard of those who, under Syrian suns, were struggling to rescue the sacred trophies of the cross from the hands of infidels. Or, if he had lived in the first century, he would likely have stood arm in arm and heart to heart with Peter and Paul in the earlier battles of

the faith. Paul's description of the Christian soldier (Eph. 6:11-19) was never more faithfully illustrated than in himself, in Martin Luther, and in Pres. J. W. McGarvey. His courage was not that of the coarse bully, as some have thought, but it was the courage of a calm and conscientious hero, in perfect equipoise, responding to the stern call of battle. "If I were floating on a plank in mid-ocean," he said, "and a man should try to take it from me, I would fight for my life."

f. He Was an Eminent Bible Critic. He stood like a mighty Gibraltar against the waves of destructive criticism, and saved the Book from their furious onslaughts. But for the work of this sturdy man, whom no considerations could swerve a hairbreadth, what might have been our condition to-day? He waded through volumes of intricate study, and familiarized himself with every phase of German philosophy, that he might know both sides of the question. During this investigation, embracing the period between his sixtieth and seventy-fifth year, when many feel that it is time to sheathe the sword and turn over the fight to others, he would often come from his study, stretch his arms, take a deep breath and exclaim, "I feel as though I had been in a struggle with a mighty giant!" And the time is not distant when the entire religious world will honor him as the leading defender of the faith. From 1893 to 1911 he conducted a department in the *Christian Standard*, "Biblical Criticism," which has been of great value.

g. He Was a Strong Preacher. Who that ever heard him will ever forget his sermons? After spending the week in his classroom one would think his students would want to hear some one else on the Lord's Day; but not so. In the large dining-room where most of the young preachers boarded, this question came up every Sunday morning: "Where are you going to church to-day?" And the answer usually was: "If I knew Lard would be on his high horse [Moses E. Lard was preaching at Main Street and McGarvey at Broadway], I would go to Main Street; but as there is doubt about this, I will go to Broadway, for 'Little Mac' never disappoints us." When Lard was at himself, he was a powerful preacher; but, like all men of moods, he was not always "at himself"; but McGarvey, while he often preached great sermons, never fell below a lofty level. His sermons were not ornate, but they were lucid unfoldings of the Book. They flooded man's way with light, and inspired him to walk in it. His language was simple enough for a primer, and his sentences were condensed like telegrams. He was easy to hear and hard to forget.

h. He Was a Forceful Writer. He was concise and clear. He said what he meant, and meant what he said. One might not agree with him, but he never misunderstood him. He often used a sharp pen, and woe to the antagonist who got in his way. He wrote voluminously, and was always read. His books are standards as expositions of the Scriptures, and as a defense of the Book against infidel criticism.

i. But He Was Pre-eminently a Bible Teacher. Here he did his greatest work. The classroom was his throne, and never did a king reign more naturally, more royally and more profitably than did he. He knew what he taught, and taught what he knew. There was nothing hazy about him. He never left the student dangling in the air, and wondering what he meant. He placed his feet upon a rock and made him feel that his foundation was sure. When, in death, he met his Master, he could safely say, "I never weakened the faith of any young man entrusted to me."

His knowledge of the Bible was wonderful. As one of the many students who sat at his feet, this writer can say that he never heard him read a lesson in the classroom, either from the Old Testament or the New: he always recited the Scriptures. He seemed to know them "by heart." When he visited the Holy Land he kept ahead of his guide, and often knew locations better than he. As a Bible student, both in general and detailed knowledge, perhaps he has had no peer since the days of inspiration. The London *Times* said: "In all probability John W. McGarvey is the ripest Bible scholar on earth."

And behold the result: His students, famous for their loyalty to the Lord and usefulness in his Kingdom, are found in every land, telling the "Old, Old Story"; and though their teacher rests from his labors, his works do follow him.

Brother McGarvey died in Lexington, Kentucky, October 6, 1911, in his eighty-third year.

Questions.

1. Sketch the early life of Scott.
2. Give Richardson's contrast of Scott and Campbell.
3. Give Baxter's contrast of Scott and Campbell.
4. What was his favorite theme?
5. Was it Stone or Scott who shaped our evangelism?
6. What was his true element?
7. Sketch Smith's early life.
8. Tell of the death of his wife and children, and the effect on his life.
9. Tell of his wonderful work.
10. What did Grafton say about him?
11. Tell of his great sermon.
12. Sketch the early life of Errett.
13. Give three strong elements of his character.
14. Describe him as a defender of the faith.
15. Sketch the early life of McGarvey.
16. Give five characteristic elements of his character.

X.

EDUCATION

OUTLINE—CHAPTER X.

1. The Bible, Our Text Book

2. Converting an Intelligent Preacher.

3. Roll Call of Schools.

X.

Education.

In a day when an educated ministry was decried, leaders in the Restoration Movement universally emphasized the importance of a scholarly ministry and a Bible-informed membership in local churches. As a means of providing for this need, numerous schools sprang up. All these schools began with limited resources. The only capital on which they relied was a conviction of the necessity of the venture and a faith that what *should* be done *could* be done. The Restoration slogan—"Where the Bible speaks, we speak; where the Bible is silent, we are silent"—logically elevated the Bible itself to the place of supreme importance in curricular planning. The fathers took their motto seriously. They really desired to know the Bible facts and teachings, for to them it was a book of authority. It was "The Word of God." In it, God had spoken to men in earlier times, and through it He still addresses mankind. This premise necessitated a knowledge of the original languages in which the Bible had been written, since versions sometimes reflected the theology of translators instead of stating exactly what the original manuscripts had said.

It is not strange, therefore, that the fathers

led the theological thought of the first part of the nineteenth century. Later reverent criticism has sustained both their method and conclusions. The Bible was to be read as any other book. The reader should know who speaks in it, to whom he speaks, and the background of his message. Only so could an intelligent understanding of the message of the Book be reached.

In founding Bethany College, Alexander Campbell pioneered in Christian education by making the Bible itself a required subject in curriculum. The sanity of his program was nowhere better demonstrated than in his insistence that neglect of the divine Textbook in so-called higher education would produce only a pagan culture, and that would imperil the race. The state of the world today is "Exhibit A" in proof of the wisdom of his thesis.

Our world has the highest degree of scientific knowledge ever discovered, is farther advanced in human skills and more prosperous in material goods than any former age. But few deny that in morals it is still largely pagan. Had the educational ideals and program of the Restoration leaders became universal, this could not have been.

The mortality rate among the schools launched by disciples of Christ has been heavy. Some had but a few brief months of life. Others existed precariously for a while, then passed under the control of other religious or secular groups. In Ohio, for illustration, at least nine schools were founded by members of these New Testament churches.

Two survive. The larger number of fatalities was due to starvation. The program of restoration of the New Testament church has not attracted many men of wealth and political power. It thrives even yet largely among the common people—the class that heard Jesus gladly.

One reason for the educational concern of our early schoolmen was their rational conception of the nature of conversion. The "faith" they proclaimed was a "taught" faith. It "came by hearing, and hearing by the word of God." Conversion was an intelligent reaction to the truth of the gospel. Sinners were first taught, then persuaded to repent and obey as the means of obtaining forgiveness. This differed greatly from the usual theological conception of conversion, which was looked upon as the result of a special act of divine favor, bestowed upon the "elect" by a sort of miraculous advent of the Holy Spirit. The sinner was passive in it. He could do nothing but wait for the assurance of acceptance with God by some personal experience of the Holy Spirit. This Calvinistic fatalism could be disproved only by an intelligent study of the New Testament, and "intelligence" necessitated "learning," or education. Reliance on feelings as an evidence of conversion could be supplanted only by the co-operation of reason and will. Early Restorationists "studied to show themselves workmen that needed not to be put to shame," striving to "handle the word of truth aright."

Not the earliest of the ventures in founding schools providing opportunity for higher education

among the disciples of Christ, but one which soon became the most influential and successful, was that of Bethany College. It was the product of the scholarly genius and ideals of Alexander Campbell. It was located in the village of Bethany, in Brooke County, W. Va., which was a part of the state of Virginia in 1841, the founding date. In 1818, Mr. Campbell had experimented in an educational ideal, establishing what he called "Buffalo Seminary" in his home. In it youth were to be trained in knowledge and the moralities by an association together in a sort of family organization under the watchful eye of Mr. Campbell and his fellow teachers. The "seminary" was discontinued in a short time. But lessons taught the founder in that experiment led him to build with greater wisdom and foresight the institution which may rightfully be called the first of our colleges. It is beautifully situated in a setting admirably adapted to stimulate study and personality development. The Bible was, at that time, a chief textbook. Mr. Campbell's conception of education he thus expressed: "The formation of moral character, the culture of the heart, is the supreme end of education. An immoral man is uneducated. The blasphemer, the profane swearer, the liar, the calumniator, etc. are uneducated persons." Relying on the Word of God as the only dependable creator of character, he made the Bible a required text for all students.

Latest statistics of the college show that it has an endowment of $3,067,958.25 In 1946, 335 stu-

dents were enrolled, of whom sixteen are classified as ministerial, or in training for full-time Christian service.

Western Reserve Eclectic Institute was organized in 1850 at Hiram, Ohio. Seven years later it became Hiram College. President James A. Garfield began his education there. From the first, it exercised a marked influence on the brotherhood life. It has provided many influential ministers and teachers, as well as business and professional leaders. For some years it was the student center of the missionary spirit. The "Hiram spirit," which was always associated with missionary and Christian service passion, was attributed to the influence of Almeda Booth, one of the early teachers. The marks of her personality were left on a second and third generation.

Its endowment amounts to $1,088,866.84. Student enrollment in 1946 was 470, of whom 41 are listed as ministerial, or preparing for full-time Christian service. All are undergraduate students.

Butler University, Indianapolis, Indiana, was originally known as Northwestern University. The "School of Religion" is a graduate institution within the university organization, but entirely separate in the administration of its activities. It is housed in a beautiful building of its own, admirably equipped for its work. Its libraries and research facilities are worthy of its aims, to be a graduate school for training ministers of the gospel after the pattern of New Testament Christianity. There is also an undergraduate school in the College of Arts and

Sciences, providing courses in religion. Butler has an endowment of $3,246,827.66, and total assets of $7,168,162.00. There were eighty-three students doing work in the undergraduate school, and 170 in the graduate school in 1946.

The beginning of Transylvania University was in Bacon College, at Georgetown, Ky., in 1836. It was moved to Harrodsburg soon thereafter. Walter Scott, the first president, resigned, and he was succeeded by James Shannon. Bacon College ceased to exist for a time, but was later revived and became a part of Transylvania, located in Lexington, Ky. Connected with the university was The College of the Bible, so long presided over by J. W. McGarvey, a Bethany trained teacher. More than 500 preachers went forth from the College of the Bible during the days of the McGarvey administration, many of whom were stalwarts in the faith. Transylvania College reports $745,473.35 endowment. Gross assets of $1,536.768.71 are listed. In 1946 sixty-eight graduate and 246 undergraduate students are reported. The College of the Bible has funds to the amount of $565,560.02 as endowment, and total assets of $857,097.04. One undergraduate and eighty-two graduate students made up the school in 1946.

Eureka College, at Eureka, Ill., began as Walnut Grove Academy. Later, Abingdon College in the same state was merged with Eureka. Famous names among disciples associated with the school are H. W. Everest and B. J. Bradford, men who stamped their personalities on many students. Eu-

reka reports gross assets of $818,246.00. There was a student enrollment of 195 in 1946 of whom thirty-four were ministerial.

Drake University, Des Moines, Iowa, was named for its first benefactor, Governor Drake, who gave the initial large gift. Its endowment is $1,432,062.99. It had 2,860 students, 207 in its graduate school in 1946. Of the total, fifty-seven undergraduate and thirty-six graduate students are classed as ministerial.

Phillips University, Enid, Oklahoma, owes its name to T. W. Phillips, Sr., who made the first large money gift. Leadership in its founding was left to E. V. Zollars, the famous president of Hiram College, later at Texas Christian for a while. It has an endowment of $686,417.73, with assets of $1,550,620.27. It had 823 undergraduate and 125 graduate students in 1946. Three hundred and five were enrolled in the undergraduate school and 110 in the graduate school as ministerial students.

Another large school is Texas Christian University, Ft. Worth, Texas. It has total assets of $7,899,396.44, of which $4,000,000 are endowment. The student body in 1946 numbered 3,532, of whom 171 are in the graduate department; eighty-six undergraduate and fifty graduate students are classed as ministerial.

Lynchburg College, Lynchburg, Virginia, is the largest school in the East. It has an endowment of $301,948.33. Gross assets are $952, 758.86. The student body numbered 388 in 1946, of whom 67 were ministerial.

Chapman College, Los Angeles, California, is the largest institution in the West, affiliated with the Board of Higher Education of Disciples of Christ. It has $140,000.00 endowment, and $438,205.51 gross assets. It had 194 undergraduate and 1 graduate student in 1946. The ministerial department numbered fifty-six.

Atlantic Christian College, at Wilson, North Carolina, has assets of $858,357.65, endowment of $315,228.60. Students numbered 335, in 1946, with sixteen registered as ministerial.

Bible College of Missouri, at Columbia, Missouri, has an endowment of $227,468.48 and assets of $329,096.46. It had 257 students, sixteen of them ministerial, in 1946.

Christian College, also at Columbia, Missouri, with equipment worth $1,105,172.64, cared for 360 students, none of them ministerial.

Culver-Stockton, Canton, Missouri, has an endowment of $855,732.61. It has 290 students, nine being ministerial.

William Woods College, Fulton, Missouri, reports income of $309,214.00 and $590,215.00 endowment, and assets of $1,521,186.00. It has 340 students, none ministerial.

Drury School of Religion, Springfield, Missouri, with an endowment of $15,000.00 and operating expense of $2,674.42, enrolled twenty-eight students, all ministerial.

Disciples Divinity House, Chicago, Illinois, had forty-one students, all ministerial at last report. It had an endowment of $770,487.49.

In addition to the institutions named thus far, several "Bible Chair," and "Lectureship" relations exist with State institutions. In them, some Biblical instruction is given by a resident teacher. These also hold membership in the Board of Higher Education of Disciples of Christ. They are: "Disciples Divinity House," Nashville, Tennessee; "Illinois Disciples Foundation," Champaign, Illinois; "Indiana School of Religion," Bloomington, Indiana; "Kansas Bible Chair," Lawrence, Kansas; "Nebraska Christian Foundation," Lincoln, Nebraska; "Purdue Christian Foundation," LaFayette, Indiana; "Student Centers Foundation," Ames, Iowa; "Oklahoma Christian Foundation," Norman, Oklahoma. Latest statistical reports of the twenty-five institutions with Board of Higher Education membership show an income for the year of $5,269,052.61, $181,504.96 coming from churches. Endowments total $18,429,083.31. Assets amount to $39,494,816.67. The schools calling their association "Board of Higher Education," had 14,120 students, 13,462 undergraduate, 658 graduate, and 1,409 ministerial students of whom 905 were undergraduate and 504 graduate.

A score of schools, some large, some small, most of which are devoted exclusively to training for ministries in the church, do not hold membership in the Board of Higher Education of Disciples of Christ. Some have a history of fruitful years behind them, others are but recently organized. They are listed alphabetically. Statistics are for 1946.

"Alberta Bible College" is located at Calgary, Al-

berta, Canada. It has thirty-five students and has graduated sixteen.

"Atlanta Christian College," Atlanta, Georgia, has forty-five students, and has graduated twenty-eight.

"Cincinnati Bible Seminary," Cincinnati, Ohio, in the 1945-46 school year had 504 students with sixty-seven graduating. During the twenty-three years of its existence, it has graduated 694. It has a remarkable record of growth.

"Boise Bible College," Boise, Idaho, enrolls fifty students.

"Dakota Bible College" at Arlington, South Dakota, reports twenty-three students.

"Eastern Christian Institute," at East Orange, New Jersey, is in the formative state. Its concern is for the establishment of New Testament churches in the East.

"Johnson Bible College," Kimberlin Heights, Tennessee, was founded by Ashley S. Johnson in 1893. It is exclusively a ministerial and missionary training school. During its existence it has graduated 486 preachers, with an enrollment of more than one hundred in 1946.

"Kentucky Christian College," at Grayson, Ky., is the successor to "Christian Normal Institute." Its student body in 1946 numbered ninety, and 313 have been graduated from it.

"Lincoln Bible Institute" at Lincoln, Illinois, three years old, had 106 full-time students, fifty-one of whom were preachers serving sixty-three churches, in 1946.

"Manhattan Bible College," at Manhattan, Kansas, has graduated 104 preachers in its sixteen years of history, and has a present student body of 105.

"Milligan College" is at Milligan College, Tennessee. It was founded in 1875 by Josephus Hopwood. A large percent of its students are ministerial.

"Midwest Christian College," Oklahoma City, Oklahoma, in 1946 is but one year old, but is a promising venture.

"Minnesota Bible College," Minneapolis, Minnesota, has sent out 381 graduates, and in 1946 had a student body of more than 100.

"Nebraska Christian College" is located at Norfolk, Nebraska.

"Northwest Christian College," at Eugene, Oregon, had 264 graduates including 1946, and enrollment was 362.

"Ozark Bible College," at Joplin, Missouri, had thirty-nine students.

"Pacific Bible Seminary," Long Beach, California, had an enrollment of sixty-seven. Sixty-five have been graduated by it.

"Restoration Bible College" at San Antonio, Texas, is a recent recruit for Bible training.

"San Jose Bible College" enrolled 176 students and has graduated sixty-nine during its existence.

"Mountain Mission School," at Grundy, Virginia, is serving orphans and abandoned children.

In the first part of the nineteenth century, Kentucky Female Orphan School was founded at Midway, for the education and culture of orphans.

Hundreds of girls have been cared for there.

The interest in Christian education among disciples of Christ is revealed by the fact that in 1946 more than 16,000 students were enrolled in the schools maintained by them. Of these, 3,293 are classed as ministerial. Of this number, 1,884 are training in the schools not associated with the Board of Higher Education. The demand is greater than the supply, notwithstanding the rapid increase in the number of educated men and women now devoting all their time to Christian work. The only way to evangelize and establish churches in the regions where our plea for the restoration of the New Testament church has not been presented, is to train men in those areas for that task. Although there may be fewer students in those neglected localities, unless schools are provided which they can conveniently attend, needed workers will not be available. It is encouraging to know that the passion for the propagation of New Testament Christianity is taking on new life.

Another factor which accounts for the establishment of new institutions of learning is that in a number of colleges emphasis has shifted from Biblical to professional and scientific courses. Although founded to train ministers, in some of them not more than ten per cent of the students are enrolled for ministerial work. Perhaps too many Christian schools parallel the work of state or professional institutions to the neglect of their original purpose.

While the schools of disciples of Christ have trained the larger part of the religious leadership

in their ranks they have neither been the exclusive source, nor have they been the most influential. Christian journalism may be accredited with having had a major part in the Scriptural indoctrination and polity determining practices in the churches. The "Millennial Harbinger" set the pattern. In its pages every phase of Christian faith and teaching was continually kept before its readers. It dealt with ministerial duties, congregational responsibility and order, theological errors and truths, handling them with uncensored freedom. That liberty has been jealously guarded in our Christian press. It may at times have been a disturbing factor, but it has prevented crystallization and ecclesiasticism. The number of periodicals projected and edited by disciples has been legion. Many have died, but some still live. An increasing number of local and area papers have appeared recently. All this is a healthy indication. Ministerial freedom in Christ and congregational independence of authoritative supervision by creedal declaration or conventional resolution, is a heritage too precious to be yielded to any group of ecclesiastically-minded thought. Most disciples refuse to call any man, institution, organization, convention, or assembly "Master." There can be no official "representative" for them, in schools, periodicals, conventions, or publishing houses. Free and unfettered journalism is the best safeguard against fossilization and denominationalism. Free men and churches need to guard their liberties.—*W. R. W.*

Questions.

1. Who were the pioneer leaders in Christian education?

2. Why was the Bible itself not a required subject in all Restoration colleges?

3. Why were so many schools started?

4. Why are additional schools for training ministerial students being founded today?

5. What was the place of the "Millennial Harbinger" in Christian education?

XI.

MISSIONARY

OUTLINE—CHAPTER XI.

1. Under the Great Commission.
2. Unity That the World Might Believe.
3. Why Opposition to Missionary Agencies.
4. Roll Call of Volunteer Agencies.
5. Fields Now Entered.
6. Personal Responsibility.

XI.

Missionary

Missionary work among disciples of Christ has never been directed by an official group or from a single center. The independence and autonomy of the local church, a polity principle recognized from the first, necessarily prohibits authoritative or universally acknowledged directive agencies.

The Great Commission assigns a task, but imposes no ecclesiastically-controlled program for individuals or congregations as a means of accomplishing the mission. Acting under the liberty granted by Christ and His inspired apostles, individuals, single congregations, groups of churches, business organizations, and co-operative societies have used such methods as they deemed best in their purpose of executing the Lord's will in "making disciples of all nations."

At first, major attention was given to the persuasion of denominational Christians to unite in restoring the ideal church of the New Testament. This was not undertaken as an end. Mere union in one great organization was not the intent of the apostles, or was it the goal of the restoration leaders. It was sought as a means of uniting believers in order that "the world might believe in Jesus as the Christ," since a divided Christendom is

Satan's strategy for propagandizing skepticism. Thus, the dynamic of the Restoration Movement has ever been the missionary spirit.

Brethren have differed as to the wisdom, even the Scripturalness, of the use of any missionary society other than the local congregation. A not inconsiderable number have opposed all missionary organizations as un-Scriptural merely because the New Testament does not specifically prescribe their use. A similar position is taken with reference to musical instruments as aids in singing in worship. The lamentable division which disrupted our fellowship some forty years ago was caused by difference of opinion concerning the liberty of churches to conduct their worship as their own judgment or preference might determine.

Opponents of missionary societies, however, made use of religious journals as forwarding mediums for their missionary offerings, overlooking the fact that a religious newspaper is no more Scriptural than a missionary society. It is tragic when brethren deny themselves the joy and spiritual uplift of fellowship when they all agree as to the Deity of Jesus, the authority of the Scriptures, and the necessity of observing the ordinances of Christ as they were administered under the leadership of inspired men. Intolerance on the part of those who differ merely as to methods of work is incompatible with Christian love and forbearance.

The larger part of the brotherhood, however, have felt and acted as Paul, who rejoiced that the gospel was preached, even if done in envy, for it is

the gospel that saves men, not the particular method by which its proclamation is made possible. Wise leadership has striven through the years to encourage emulation in missionary zeal and to discourage division in fellowship.

It was forty years after the "Declaration and Address" before the first organized experiment in missionary co-operation on a large scale was launched. In October 1849, a gathering of one hundred and fifty-six brethren from widely separated areas came together in Cincinnati for a conference relative to the promotion of the plea for Christian unity as revealed in the New Testament. As a result of those deliberations, "The American Christian Missionary Society" was organized. Although not present, having been detained at home by illness, Alexander Campbell was elected president. This office he held until his death, seventeen years later. In reporting the work of that convention, W. K. Pendleton, Mr. Campbell's son-in-law, said, "We met, not for the purpose of enacting ecclesiastical laws, or to interfere with the Scriptural independence of the churches, but to consult about the best ways of giving efficiency to our power, and to devise such methods of co-operation as our combined counsels, under the guidance of Providence, might suggest and approve."

That the disciples soon became "organizationally-minded" is evidenced by the number of co-operative agencies created after that Cincinnati meeting. To each was assigned a distinctive area of activity and responsibility. "The Foreign Chris-

tian Missionary Society" had as its field of labor all the territory outside the United States. "The Christian Women's Board of Missions" was designed to provide an outlet for the latent power and energy of the women in the churches. Under its charter every phase of missionary, benevolent, or educational work might be carried on. "The Board of Church Extension" came into being to assist churches in financing building operations. "The National Benevolent Association of the Christian Church" has as its special field caring for orphans, widows, and aged infirm members of churches of Christ. In 1919, these societies merged into a single managerial organization, known as "The United Christian Missionary Society." Later, the National Benevolence Association and Church Extension withdrew to maintain their respective work unhampered by a unified administrative board.

"The European Evangelistic Society" has undertaken the task of establishing New Testament churches in Europe, especially in Germany, where prospects for success in the venture are good.

"The Christian Woman's Benevolent Association" maintains an Old People's Home, a Mothers' and Babies' Home, and a Hospital and Nurses' Training School in St. Louis, Missouri.

While not strictly missionary organizations, there are other societies that have functioned among disciples, and should be mentioned. "The National Evangelistic Association" is a loosely organized body made up largely of ministers and evangelists, whose function is to stimulate and encourage evan-

gelism among the churches. "The Pension Fund of Disciples of Christ" is an insurance society providing retirement funds for ministers, missionaries, educators, and publishing house employees of our churches. This organization now administers "Ministerial Relief," an earlier organization to provide help for aged and disabled indigent preachers and their wives. A number of colleges and universities have formed "The Board of Higher Education of Disciples of Christ," in which twenty-five schools hold membership. There are also a "National Association of State Secretaries," a "Disciples of Christ Historical Society" and a "Christian Foundation." It would seem that about every field for Christian activity has been the subject of some concern and effort to meet the discovered needs.

Forty states and geographical areas have their own state organizations. Similar organizations, eight in number, are functioning in Canada. Our brethren in Great Britain, Australia, and New Zealand co-operate in missionary enterprises through specially created societies.

In several states Christian men's evangelizing associations have been formed on an area basis, but independent of each other. This indicates a renewal of interest in "home missions," and a determination to present anew the program for Christian unity by restoring the New Testament church.

An increasingly large number of churches are supporting their own missionaries directly, assuming responsibility for their support.

It is worthy to note that our "non-co-operative"

brethren have scores of missionaries laboring in widely separated lands. The missionary spirit is not dead among churches of Christ.

The Christian Woman's Board of Missions founded "The College of Missions" to train missionaries for their respective fields, locating the school in Indianapolis, Indiana. After a few years it was abandoned.

Space forbids any extended summation of the work and results of the various "organized" and "independent" enterprises of the churches. This is not a history of "agencies."* Our purpose is rather to record briefly the missionary achievements and present status of that phase of work in churches of Christ throughout the world. Since the world is made up of geographical units, geography provides the logical basis for the orderly presentation of the facts.

Following is a much abbreviated account of some of the missionary and benevolent work undertaken and accomplished by different agencies and corporations:

Africa. In 1853, churches in Christian County, Kentucky, bought the freedom of Alexander Cross, a Negro slave who was an eloquent preacher, and sent him to Liberia, the young "Black Republic," to evangelize that land. He succumbed to the unsanitary conditions soon after arrival, being the first of our missionaries to give his life on a foreign field.

*Interested readers are referred to the literature of the various societies for more detailed information.

In 1880, members of churches from England, Australia, and New Zealand began to worship and evangelize in Cape Town. There are now eight churches in that area, one each in Boksburg, Cape Town, Johannesburg, Benoni, Brakpan, Germiston Springs, and Bulawayo. Our British brethren have established some twenty-five churches in Rhodesia.

The most outstanding missionary work by our brethren in Africa is in the Congo River basin. This is by far the most fruitful field under the administration of the United Christian Missionary Society. Important centers of activity are at Mondombe, Bolenge, Wema, Lotumbe, Monieka, Coquilhatville, and Bosobele. Last year's report shows 3,801 baptisms in 1945. The total church membership is 60,859. Fifty-eight missionaries, whose work is supplemented by that of 1,779 natives, serve thirty-five organized congregations. Bible schools have an enrollment of 3,535. Four hospitals and eight dispensaries minister to the sick and supervise sanitary measures. The Congo Christian Institute graduated eleven preachers and teachers last year. Twenty-one were graduated at the Mondombe school also. A healthy spirit of evangelism has characterized the Congo Mission from the first, and results are heartening. Only the gospel of Christ can change the color of the "Dark Continent."

Alaska. Several independent missionary beginnings have been made in this territory in recent years. Congregations have been started in Fairbanks, Homer, Ketchikan, Dillingham, Anchorage, Beaver, Ekwak, and Juneau.

Argentina. The United Christian Missionary Society supports four churches with 290 members in Buenos Aires, a Bible-school enrollment of 366, and ten missionaries, with nine meeting places. There were forty-three baptisms in 1946.

Australia. The cause of New Testament Christianity was introduced into the "land down under" by settlers from Great Britain. A recent report shows 368 congregations with a membership of 31,624. As early as 1865 there was a church in Tasmania.

Burma. Lisu Christians from the Tibetan-Lisu-land churches of Christ are carrying the gospel into Upper Burma. These workers are from the Mission conducted by Russell Morse and family.

Canada. Our neighbor to the north reports eighty-five churches, with 6,494 resident members. The first congregation after the New Testament pattern was organized in Prince Edward Island by a group of Scotsmen who renounced denominationalism and met for worship and edification as a separate body in the early 1800's. The church, "Cross Roads Church," still lives. From this island came leaders like A. McLean and J. A. Lord, whose missionary and editorial labors enriched congregations in the United States.

China. In 1886, the Foreign Christian Missionary Society sent Dr. W. E. Macklin to China. He located at Nanking. The late war and other factors have interfered with the work, but latest figures available state that thirty-seven missionaries are at work there, ministering to ten self-supporting

churches, nine of which are organized. The work begun by Dr. Macklin is now under the supervision of the United Christian Missionary Society. Membership in the churches numbers 1,261. The work of this board is largely social, educational, and medical, rather than evangelistic.

Australian churches and "non-progressive" brethren in this country support missionary work in Hong Kong, Canton, and Hueili.

Cuba. Thirteen missionaries have served at different times in Cuba, and in 1918 the Foreign Christian Missionary Society reported six churches with 225 members. In 1919, the Society sold its property to the Presbyterians, and at present no churches of the New Testament pattern are known to exist there.

Great Britain. This country has the oldest known congregation in our brotherhood. It is the Rose Street Church, in Kirkcaldy, Scotland. It has met continuously since 1798. Churches in Great Britain have had but slow growth. Membership in recent years has declined, but 11,660 reported in the last Year Book, a loss of some 4,000 in a dozen years. The ravages of World War II probably account for this discouraging condition. Also, the Established Church places every obstacle possible in the way of independent congregations.

Germany. Before the outbreak of the last war, a number of churches in Germany had severed connections with the state church and inaugurated a Restoration Movement. Some recent visitors to that country give encouraging reports concerning the

ripeness of Germany as a missionary field. The European Evangelistic Society is fostering an educational venture for the training of native Germans for evangelism in their own land. Earl Stuckenbruck, a Butler School of Religion graduate, has gone to lead in the effort.

Hawaii. There are two churches of Christ in the Sandwich Islands, with a membership of 272, according to the 1946 "Year Book." A few other congregations which have not reported to that agency are known to exist.

Hungary and *Rumania.* Just before World War II, ten churches and several unorganized groups of undenominational Christians were known to be in Rumania. There were sixty-two churches and 7,000 members in Hungary. Both nations are ripe for the restoration plea. In 1938 and 1939 Frank Vass, a Hungarian, baptized many hundreds who left the Established Church.

India. Missionary work under the supervision of the United Christian Missionary Society is conducted in the Central Provinces; thirty-nine churches there have a membership of 3,369. Evangelistic, educational, and hospital work are carried on at Bilaspur, Damoh, Kotmi, Kulpahar, Jhansi, Mungeli, Pendra Road, by forty-nine missionaries, aided by 236 native helpers. There were 171 baptisms during the past year.

In addition to the organizationally-directed work, several independent missionary programs are fostered. The mission directed by the Harry Schaefer family in the Bilaspur area cares for ten churches

with 1,600 members, and at Maudaha in the United Provinces, Dr. Zoena Rothermel directs a fruitful work. British and Australian brethren have mission stations at Bombay and Bengal.

Jamaica. Two missionaries and ten nationals serve thirty churches and thirty-four other meeting places in Jamaica. Fifteen churches are self-supporting. There were 189 baptisms in 1946, and present membership numbers 2,765. The above refers to missions under the United Christian Missionary Society. In addition to these churches, there are some forty-five congregations with 5,000 members independently supported. The Luke Elliotts have founded a Bible College and are training preachers for these congregations.

Japan. In 1885, the Foreign Christian Missionary Society sent Geo. T. Smith and Capt. Chas. E. Garst to pioneer New Testament Christianity in Japan. Direction of that work passed to the United Christian Missionary Society when that organization was formed. At the outbreak of World War II there were nineteen churches, with 2,660 members. Present status is unknown. The U.C.M.S. favors merging the churches under its control with the "United Church of Christ in Japan," a surrender of the plea for restoration of New Testament Christianity.

In 1901, W. D. Cunningham began an independent work in Tokyo. At his death in 1936 that mission had twenty-eight congregations, fourteen of which were self-supporting. One, at least, has survived the war. A promising work among Koreans in Japan has led to a move to introduce New

Testament Christianity into Korea. John T. Chase and helpers have property at Seoul. An independent work in Osaka was conducted by M. B. Madden, prior to the war. He and helpers plan to return to that land soon.

Mexico. Work was begun in Monterey in 1895 by the Christian Woman's Board of Missions. By a comity arrangement, this field was abandoned and Aguascalientes and San Luis Potosi entered. Fourteen missionaries and thirty-three nationals serve twelve churches with a membership of 794. Forty-three baptisms are reported for 1946. E. T. Westup, a teacher in a Monterrey school, refused to enter the comity plan, and carries on an independent work in that city. Under his encouragement some thirty churches exist in that area.

New Hebrides. There are forty-two churches with a membership of 1,700 in these islands. Native Kanakas were converted by Australian brethren in Queensland, and when they were banished to their own islands, they took their Christianity along. Australian churches aid in the work.

Palestine. While, so far as known, there is no church of the New Testament order in Palestine today (a sad reflection on the people of that country) it is worthy of mention that the American Christian Missionary Society sent Dr. James Barclay to "restore the church in Jerusalem." After four years he gave up the effort as fruitless. For a number of years a congregation at Bethlehem was supported by the First Church, Long Beach, California.

Persia. One native Persian, a graduate of Drake University, leads a congregation in Teheran.

Philippine Islands. Missionary work in the Philippines was begun by W. H. Hanna and Herman Williams. Other missionaries and teachers followed, and an encouraging work resulted. Latest "Year Book" statistics report four missionaries under the U.C.M.S., with 108 native workers, seventy-six churches, 200 regular meeting places, and 4,787 members. These are prewar statistics. The leaders in those churches are being urged to merge with denominational churches to effect a "united church" in the Philippines. Many will probably do so. However, when pressure was brought to bear on missionaries there to compromise on the Scriptural terms of membership in the church, Leslie Wolfe and his coworkers refused to follow the decision of the society, and severed connections with it, but remained with Manila. "Manila Bible College" was founded to train native evangelists. This independent missionary enterprise reports more than 1,200 baptisms in 1946. Native preachers carried on during the Japanese occupancy. There are some 30,000 members in more than 100 churches now. A most remarkable growth in that independent work augurs well for the future. Work was begun in Cebu by Vernon Newland and by Ray Carlson who is carrying on that work. Another promising field has opened up in Aparri.

Poland. Before the war, it is estimated that several millions of Poles had broken from Catholicism and other corrupt churches, and established

congregations according to the New Testament pattern. The "Year Book" reports sixty-five churches with 40,000 members. The present status is unknown.

Puerto Rico. The United Christian Missionary Society has been at work in Puerto Rico for some time, and lists thirty-three churches with a membership of 4,527. The work centers in Bayamon.

Russia. Before the Soviet revolution, a group of some two or three millions of "Bible Christians," or "Evangelical Christians" had fellowship in evangelism and church propagation. They appear to have been characterized by the same faith, observance of the ordinances, and congregational organization as the churches in America. They had representation in government circles. Their leader was Brother Prokhanoff, a man of exceptional ability. Some 9,000 congregations were constituted. Our best information is to the effect that they proclaim the same gospel, with the same plea for Christian unity, that our churches in America do. Late reports indicate that they can carry on now with more freedom than ever.

Scandinavia. The Foreign Christian Missionary Society sustained Dr. A. O. Holck as a missionary in Copenhagen for thirty-one years. He built up a strong church in that city. After his death, the work languished. But he had planted churches in both Denmark and Norway, which survive. Two of these are in Copenhagen, having 120 members. Five are scattered in Norway with a total of 544 members. In both countries Lutheranism is the

state church, and independent churches have bitter opposition from both religious and civil authorities.

Siam. Before the late war, British brethren were supporting a mission in Siam (Thailand). Nothing is known of its present condition.

Siberia. Little is known of the extent of our work in the bleak land to which Russia sends her citizens of independent mind, but it is significant that one strong church is reported in Vladivostok. Doubtless other "Evangelical Christians" remain true to their faith, despite banishment.

Tibet. The soil of Tibet has been hallowed by the blood of some of our most heroic promoters and defenders of the faith. Peter Rijnhart and A. L. Shelton died at the hands of assassins, bandits. J. C. Ogden and Warren Dittemore also gave their lives to that mission. When first entered, Tibet was evangelized by Dr. Shelton and family, and Batang was the center of both evangelism and medical missions. After the death of Shelton, the U.C.M.S. abandoned the field. It was then re-entered by Russell Morse and his wife, who later removed the scene of their activity to Lisuland, where they and their sons have found open hearts and have established many churches. Mrs. Isabel Dittemore, widow of Warren, and Miss Dorothy Sterling work among the same people. The Mekong River area and the Salween Valley, scene of present missionary work, is a strategic center from which to reach out to western China and adjacent territory. Missionary recruits are also entering other fields of far West

China. Batang is now served by the Edgar Nichols family, and Misses Schwake and Palmer.

Notwithstanding the comparative unfavorable standing in missionary giving by churches of Christ as compared with the denominations which supervise every activity where money is expended by an overhead organization, thus insuring official accounting for all benevolences, disciples are genuinely missionary minded, and give with some measure, at least, of liberality. But a small part of the total gifts for missions is ever reported. Hundreds of churches, some giving thousands annually, do not report through any tabulating medium. Some denominations list all receipts for their churches as missions, since they designate "tithes" as missions, and local support is included in that item. It is doubtful whether any single method used in the execution of the "Great Commission" should be encouraged. Where each individual and congregation is left to decide its method of work, more careful examination of the character of work they support is insured. And it is always a healthy procedure to insist that folk accept personal responsibility.

—*W. R. W.*

Questions.

1. Does the Great Commission authorize ecclesiastically-controlled programs?

2. Why Christian unity?

3. How were missionary agencies formed?

4. Among free churches can there be other honest claim for support than merit of service?

XII.

RETROSPECT AND PRESENT STATUS

OUTLINE—CHAPTER XII.

1. Points of Emphasis the First Hundred Years.
   - *a*. The Proper Division of the Book.
   - *b*. The Deity of Jesus.
   - *c*. Faith and Opinion.
   - *d*. Faith, not Doctrinal, but Personal.
   - *e*. Rule of Faith and Practice.
   - *f*. Conversion.
   - *g*. Bible Names for Bible Things.
   - *h*. The Holy Spirit.
   - *i*. Restoration of the Ordinances.
   - *j*. Bible Schools.
   - *k*. Christian Union.
   - *l*. Evangelism.
2. Disturbing Factors.

XII.

Retrospect and Present Status

The numerical growth of the undenominational churches of Christ during the first century of the movement was phenomenal.

In 1811, there was a single congregation of thirty members, known as "The Brush Run Church," meeting in a rural community, not far from Washington, Pennsylvania. One hundred years later there were 11,490 congregations, reporting a membership of some 1,363,533. Many of them were worshiping in well-equipped modern buildings. Some 6,038 preachers served them. They were particularly numerous in the Central West, although almost every state in the Union had felt the impact of the movement.

The principle involved was one of the loftiest that ever animated men; it was unselfish attempt to restore primitive Christianity. At great cost, and with no material reward in view, these brave men, despite the greatest difficulties, began the search for the old paths. They would see just where Christ and His apostles trod, and, faithfully following their footprints, they would give to the world of today the church of the first century.

The points emphasized in their search were numerous and vital. The principal ones were:

a. The Proper Division of the Bible. The main slogan of these old path seekers was, "Where the Bible speaks, we speak; where the Bible is silent, we are silent," and never were men more faithful to a motto. With them, what the Bible said was infinitely more important than what men said about the Bible. They longed for new light, and when it came they welcomed it and walked in it. Mr. Campbell's fine figure, representing the Patriarchal age as the starlight, the Jewish age as the moonlight, and the Christian age as the sunlight, has been invaluable, not only to his own followers, but also to the religious world at large. The old Book was a tangled skein until the fathers discovered this clue.

The New Testament was fourfold in its divisions: The first four books were history, and told about the Christ; the fifth was a book of conversions, and told the sinner how to appropriate the Saviour; the twenty-one epistles were addressed to Christians, and told them how to live for the Christ; the last book was prophetic, and told of the reward in store for those who were faithful to the end.

b. The Deity of Jesus. In the study of the Book, the pioneers soon saw that Christ was its center. He was to the spiritual universe what the sun was to the material world—the center around which all lesser lights revolved, and from which they received their light. Christianity was to be distinctly Christocentric. At that time the church was creedocentric, for a man's standing in the church depended far more on his acceptance of the

creed than on his loyalty to the Lord Jesus Christ.

c. Faith and Opinion. The difference between faith and opinion was clearly shown and strongly emphasized. Salvation was a matter of faith and rested on facts, and not a matter of speculations concerning these facts. In the realm of opinion, men had the largest liberty, but in faith they were to be one.

d. Faith, not Doctrinal but Personal. On this vital point these men stood alone in their day. With them it was a personal Saviour for a personal sinner. Men were not to believe in faith, repentance or baptism—true dogmas regarding the Christ—but they were to believe in the Christ, and do these things because He commanded them. When the soldier believes in his leader, he will obey, whether he understands him or not.

e. Rule of Faith and Practice. The substitution of the Scriptures for all human confessions of faith as the true rule of faith and practice was one of the wisest things done by these pioneers. They were not opposed to publishing their views on all important questions. Mr. Campbell did much work of this kind in *The Christian Baptist, The Harbinger,* and in the "Christian System," but these publications were never regarded as a creed or a confession of faith and practice. The Bible, and the Bible alone, was the only and all-sufficient rule of faith and practice.

f. Conversion. The darkness surrounding this question one hundred years ago can hardly be imagined today. Every conversion was a miracle.

Man was totally depraved and could not think a good thought or do a good deed. Calvinism in its extreme form had paralyzed men. The Bible was a good Book, but it was a "dead letter" until made alive by the miraculous power of the Holy Spirit; just as the heart of the sinner could not act until energized by this same power. But these true teachers taught that in conversion we are active, not passive, and that we turn to God, which is conversion, or refuse to turn, not because of inability, or because of the presence or absence of miraculous power, but because of our own choice in the matter.

g. Bible Names for Bible Things. It is well known that our fiercest disputes about Christianity are about what the Bible does *not* say, rather than about what it *does* say. Few things are more essential to the restoration of the primitive faith than pure speech. So long as the earth had one speech, men were united. Knowing this, these men rejected the language of Ashdod, and chose that of Canaan. They were suspicious that if the word was not in the Bible, the idea it represented was not there. Therefore they had as little as possible to do with the jargon of speculative theology, and pleaded for Bible words for Bible ideas.

h. The Holy Spirit. On this deep question dogmatism and speculation gave place to caution and reverence. It was argued that the work of the Spirit was specially the work of God, and He would attend to that, whether we understand it or not.

It was also contended that, in conversion, the Spirit operated through the Word, and that after conversion He took up His abode in the heart. Mr. Campbell says, "We can not separate the Word of God, and ascribe so much power to the one, and so much to the other; for so did not the apostles. Whatever the Word does, the Spirit does; and whatever the Spirit does in the work of converting men, the Word does. We neither believe nor teach abstract Spirit nor abstract Word—but Word and Spirit, Spirit and Word." The Spirit was not a command to be preached, but a promise to be received.

i. Restoration of the Ordinances. In the restoration of the two New Testament ordinances —baptism and the supper—great good was accomplished. Both were simple and significant. As it is the fate of men to die, be buried, and rise again, so the first ordinance shows that the figuratively dead man—dead to his past sins—is buried in a symbolic grave, and is raised again to walk in the newness of life. The second ordinance is the central thought in the worship on the Lord's Day, and keeps fresh in the mind the great cost of our salvation. God would have us not only *hear* the truth, but *see* it.

j. Bible Schools. In 1849, when the American Christian Missionary Society was organized, A. S. Hayden and Isaac Errett issued an appeal in behalf of Bible schools, and the convention appointed a committee to look after the work. For almost 100 years, now, these churches have been leaders

in using Bible schools as a means of evangelism and indoctrination of individuals in the Christian faith. An enrollment of 1,034,294 members in Bible schools, reported in the current "Year Book," should be augmented by perhaps a half million such schools in connection with the conservative brethren who do not use musical instruments in their worship program. Ministers state that 85 per cent of the additions to the churches come from the Bible schools. Some of the largest and most efficient church schools in the world are sponsored by those connected with the Restoration Movement. The net result is that a large percentage of the members are intelligent in the fundamentals of the faith, versed particularly in the holy Scriptures.

k. Christian Union. An attempt to restore the apostolic church necessarily involved the plea for unity, for that church was united in Christ. The Lord Himself had the burden of a united church on His heart the night of the betrayal, in which He besought the Father that "they might all be one," as He and the Father were one. The apostles were concerned about watching every indication of division with deep apprehension. The restoration of the ideal of Christian unity as found in the New Testament was the dominant note in the preaching and literature of the originators of the movement. Restoration as a means of attaining unity was the program. The ultimate of a Christian world was the objective. Early successes in the promotion of this plea led its advocates to expect speedy abandonment of sectarianism.

A great majority of the ministers and congregations remain loyal to the program of attaining unity via restoration. Some, however, especially those who have been actively associated with denominational bodies and organizations, have lessened emphasis on the restoration phase, and are advocating mergers or union with denominational groups as a short-cut to Christian unity. Such a program is a complete abandonment of the fundamental basis for unity as proposed by restoration leaders. In the New Testament, no trace of organizational union or ecclesiastical interference and control can be found. *The inconsistency of trying to restore Scriptural unity by uniting un-Scriptural units is self-evident.* The protagonists of that plan have thrown much confusion into the leadership ranks and are retarding the realization of unity both local and general.

l. EVANGELISM. No people since the days of inspiration so stressed evangelism as did our fathers. They looked upon a sinner as a man overboard at sea, and the gospel as the lifeboat and his only hope, and with all possible power they went to his rescue. They urged him not to wait for some additional power, for the lifeboat was sufficient, and not to strive to make themselves better, for Christ came to seek and save the lost. Such a message aroused hope in the heart of the sinner, and lent lightness to the feet and eloquence to the lips of the preacher, hence their unparalled success.

They taught that in becoming a Christian, three great changes were necessary—a change of heart

produced by faith, a change of life produced by repentance, and a change of state or relationship produced by baptism.

They illustrated this point in a forcible and unforgettable way.

They compared it to the marriage relation, with Christ as the bridegroom and the church as the bride, a figure so familiar as to need no explanation. Looking back over the past, we see that these twelve points received special emphasis at the hands of the workers.

Summary

The first century of the Restoration movement witnessed marvelous progress. These latter years have not been so marked. The movement has not stagnated, but its successes have been retarded. It is fitting in these closing paragraphs to direct our attention to some:

Disturbing Factors

(1) From the beginning, differences of opinion obtained among certain brethren as to the application of the slogan: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Little, if any, differences existed relative to the first member of that slogan. It was interpreted as meaning that the Bible, and it alone, is our authority in doctrine, life, and worship. The teaching and commandments of Christ and His apostles are bind-

ing, and constituted a norm for individual and congregational activities.

All agreed that when a penitent believer in Christ as the Son of the living God was buried with Him in Christian baptism, he became a "new creature," a Christian, and as such was accepted into local church fellowship as a member of Christ's body. The Lord's Supper was observed weekly, and esteemed as the central part of worship. Study of the Bible, exhortation to faithfulness, worship in song and prayer was a universal procedure, all done in recognition of the authority of the Word.

The second member of the slogan, being negative in character, led to differences in opinion and practice. Just what is implied in "Where the Bible is silent"? Does it open a door to liberty, or mark a closed exit to expedients? A later slogan: "In faith unity, in opinions liberty, in all things charity" was frequently accepted as an expansion of the earlier one. The majority, from the first, accepted the view that where plain explicit command or approved precedent could not be found, individuals and congregations were privileged to use their own judgment in the matter of worship programs, use or nonuse of expedients such as musical instruments, special lesson helps, songbooks, choirs, prayer-postures, and so on.

In areas where no Scriptural guidance could be found, churches were at liberty to use such methods as they deemed wise in execution of Christian objectives.

There were some, however, who denied the

right to use personal judgment in any matter of worship, especially holding that the absence of any reference to a particular method, agency, or expedient, precluded all right to their use.

Specifically: One group approved the use of musical instruments as aids in congregational singing and praise, used commentaries on the Bible as a means of better understanding its content, encouraged the organization of special agencies through which individuals and congregations could carry on co-operative work in such activities as missionary, benevolent, educational enterprises, and so on. For years, this difference of opinion, although the occasion of much argument, was tolerated in the churches and no divisions resulted.

Brethren were united in "the faith," and could and did meet together in rallies, assemblies, and local groups for fellowship and mutual help.

About the turn of the century, some bitter and acrimonious debates, some oral, others by use of periodicals, led to fraternal alienations. Rival religious journals, championing one or the other of these thought-forms, added editorial and correspondence influence to the widening of the breach.

Some forty years ago, those churches which prohibited the use of instrumental music in their worship and opposed the use of missionary societies as agencies for spreading the gospel, were given separate classification in the United States Census religious reports, being listed as "Churches of Christ." So intense is their feeling toward their brethren who permit the use of "expedients," that

they refuse to have any fellowship with them. Some one, somewhere in the ranks of these churches of Christ, is guilty of the sectarianism whose unholy spirit gave rise to the Restoration Movement.

"Co-operating churches" are listed in the U. S. Census records as "Disciples of Christ," notwithstanding that most of them bear local names as "Church of Christ," "Christian Church." It is deplorable that brethren who are one in all the essentials of the faith should be divided in brotherly love.

(2) Another disturbing factor has arisen in recent decades.

A considerable number of ministers and educators in Christian schools have accepted the so-called "liberal" or "modern" view of the Bible. This theory discredits the authority of the New Testament, questions its historical accuracy, and denies that it has normative value, or is an approved model or guide for the church. If inspiration of the New Testament is accepted at all, it is on a plane so low that it merely amounts to spiritual insight on a purely human level. Miracles are explained legends, allegories, or late traditional accretions. The church is understood to be a social or moral company of altruists. The "salvation" it offers is not forgiveness of sin by a living Christ, the uniquely divine Son of God, but a material civilization undergirded by a spirit of goodwill, in which justice and economic security shall obtain. The Gospels' story of the virgin birth of Jesus is mere myth, an adaption of other generative accounts of

heroic characters. It need scarcely be said that those who hold these concepts of the Scriptures have entirely abandoned the principles, and discarded the program of those who initiated the Restoration Movement.

While this humanistic theory of the Bible and of the church is held by only a small percentage of the membership, they who have embraced it have been given recognition and leadership in responsible places far in excess of their merits. Neither their abilities nor numbers justifies the favors of which they have been recipients on the part of some societies, schools, and religious journals. The brotherhood life is being seriously disrupted by this small but vocal group. Liberalism is not trying to retrace the road back to Christ, and consequently has naught in common with the movement to restore primitive Christianity. Peace and harmony in brotherhood life can not be restored until that element is sloughed off.

(3) Another threat to unity in our ranks has been injected by some churches adopting the practice of "open membership." This phrase denotes the policy of receiving members of denominational churches by transfer into a church of Christ without regard to their previous obedience to Christ in baptism. They are admitted on the basis of "Christian character," not upon the New Testament basis of obedience to Christ in baptism, "having been buried with him by baptism into death, and risen to walk in newness of life."

Yet the churches which have cast aside the plain

Scriptural teaching on local membership basis insist on being recognized in all fraternal and organizational brotherhood life, despite the fact that their practice merely reverts to the status which the fathers sought to overthrow. On the plea that their practice is a "step toward union," those who have adopted it ignore the fact that it introduces division in congregations which were united in a Scriptural program beforehand.

"Liberalism" and "open membership" both stem from the same root—a repudiation of New Testament authority. It is easily seen how the intrusion of these disruptive doctrines and practices are largely responsible for the retarded growth in these later years.

(4) The past quarter-century has witnessed an alarming development of the ecclesiastical concept of Christian unity in the churches. Clerical leaders are ambitious to create a Protestant union which can speak and act with representative authority for all non-Catholics. They look upon the church as an organization whose activities and program should be co-ordinated under a supreme Council, or legislative and administrative head. Thus, only can the church be "*one.*" Some ministers, educators, editors, and missionary officials in churches of Christ have been converts to that theory. Their propaganda has seriously disrupted the program of restoration, and introduced confusion instead of harmony within the churches.

(5) One more factor in fostering disunity in the brotherhood is the desire on the part of some

service agencies and business organizations to secure monopolistic controls in the areas which they operate.

The basis for their efforts is usually some resolution adopted in some convention. Convention action is assumed to be representative of the entire brotherhood. In the execution of the duty or privilege which the convention conferred, pressure is brought to bear on ministers and churches to conform, or suffer discrimination at the hands of interested officials. Refusal to follow is branded as insubordination to constituted authority.

The simple fact is that no convention ever held within the ranks of the fellowship known as "churches of Christ" has ever been more than a mass meeting of such members of the church as cared to attend. No convention of the brotherhood has delegated representation. Those in attendance can act for no one but themselves, personally. As a consequence, among free churches of Christ there can be no such thing as "official" or "representative" organizations of any kind.

Heavy pressure is being brought to bear both from within, and without just now, upon churches of Christ to accept a denominational status, enter into such organizations as "The Federal Council of Churches of Christ," "The World Council of Churches," or merge with local denominations for local "union." To do this would be to compromise with error, aid in building an ecclesiasticism which would strangle all Christian liberty, and abandon the Christlike objective which led to the begin-

ning of the movement to restore primitive Christianity. The perfect goal for Christians is to be found in the New Testament church, not in any ecclesiastial fellowship.

Conclusion

The Restoration Movement began with a program of restoring the New Testament Church as the only way to restore the lost unity of the church at large. As indicated before, the two emphases were not always equal. Some, especially in later years, became more interested in forming a union with all professing Christians, regardless of the basis. Others, the majority always, adhered to the task of restoration as the major objective. Churches faithful to this ideal have grown throughout the entire period. The conservatives who confine their singing in worship to a cappella method, and refuse support to all service organizations aside from a local church, now claim some 500,000 members. These added to the reported membership of churches that co-operate in larger or smaller fashion would increase that total membership of congregations emphasizing restoration to almost two and a half millions. Thus, there is more agreement on the necessity of *restoration,* than there is on the desire for *union* on a humanly formulated basis.

World statistics as reported in the current "Year Book," published under the auspices of the International Convention (in which no non-co-opera-

tive statistics are included) are as follows:

Membership in churches— 1,889,066.
Congregations — 8,870.
Ministers — 8,030.
Bible-school enrollment — 1,073,478.

This closing observation may be permissible. If all ministers and congregations had adhered strictly to the original purpose and program of the Restoration Movement, refused to divide on matters of opinion, worked together in evangelism, the impact of this loyal force on a divided and sectarian church would have been irrestible.—*W. R. W.*

Questions.

1. What was our growth during the first hundred years?

2. How can you account for such amazing expansion?

3. What were the twelve points of emphasis?

4. What are the factors which have halted the advance?

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